

THE
Juvenile Instructor

VOL. 56

OCTOBER, 1921

NO. 10

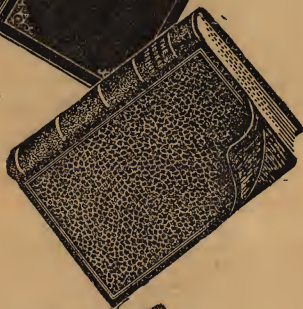


Helen Knight, N.Y.C.

THE CALL OF DAWN

Book of MORMON

NEW EDITION



Every home library should have a copy of the new edition of the BOOK OF MORMON in one or the other of these excellent bindings—

Decorated Cloth\$1.75

Half Keratol\$2.25

Keratol (Flexible)\$3.00

Morocco (Flexible)\$4.00

New India Paper Pocket Edition

This handy volume just off the bindery—makes its welcome appearance for the first time. Every missionary and class worker will want a copy. Slips comfortably into the pocket.

Price \$5.00

DESERET BOOK COMPANY

Was. 6967



44 E. South Temple



When you buy a

De Vry Motion Picture Projector or Stereopticon

for your Ward House you know
you have the best.

W. H. Shurtliff Co.
514-15 Clift Bldg.

The Juvenile Instructor

VOL. 56. NO. 10

Published the first of every month. Price
\$1.50 a year, payable in advance.

Entered at the Post office, Salt Lake
City, as Second Class Matter.

Acceptance for mailing at special rate of
postage provided for in Section 1103, Act
of October 3, 1917, authorized on July 8,
1918.

Copyright, 1921, by Heber J. Grant, for
the Deseret Sunday School Union.

HALLOWEEN:—

*Of course you'll have a party.
The party will be more enjoyable if the
decorations and costumes are correct.
Send your order today for—*

**FESTOONS, CAPS, MASKS
And Crepe Paper Decorations**

DESERET BOOK COMPANY

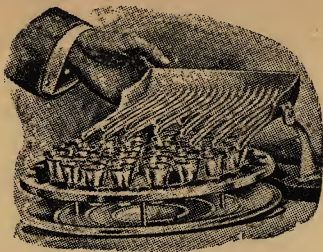
Was. 6967



44 E. South Temple

The Daynes' Sanitary Sacramental Set

Is an Improvement over any other service



Tray and Filler Showing How Glasses are Filled.

30 Day Free Trial

Made and guaranteed by us. All improved features patented.

Daynes' Sacramental Sets are used in most of the Churches and Ward Meeting Houses.

It meets the wishes of the Bishops because it overcomes the objections to other sets. Those who are familiar with the few sacramental services in use are enthusiastic over this one.

Because it is Positively Sanitary

The others are not. This is light in weight; the others are heavy. Our Trays are made from pure, solid aluminum.



Go Forward—



Business is beginning to improve. Conditions will be much better soon.

Go forward with the times. Prepare yourself for a worthwhile position. Fit yourself for a place of responsibility and trust.

Our courses of training are practical and open the way to splendid opportunities in the bank and office. Join our classes Monday and begin immediately to increase your value.

L. D. S. Business College

SALT LAKE CITY

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

Vol. 56.

OCTOBER, 1921

No. 10

Historic Places in Utah

Echoes from Echo Canyon

Howard R. Driggs

Echo Canyon is the gateway into Utah. Through this pass the Indians used to wind their way after the buffalo and other animals that first blazed the old trail. The trappers and mountaineers, and after them the Pioneers, followed the same old way into the West. And the Pony Express and the Overland Stage used to come dashing down the canyon. Now the screaming trains and honking horns of the automobile awake the echoing cliffs.

What a world of interesting stories these ancient rocks might tell! How many tales of sorrow and of laughter—how many incidents of thrilling human interest have these old sandstones echoed? No one will ever know.

But some of the stories have been told to me by lips now silent. A few of them still linger among the rare old pioneers yet among us. These should be gathered at once and written and treasured.

Father used to tell me of the stirring days he spent in Echo Canyon. It was the fall of 1856 and the winter of 1857-8 that he remembered best; for during these days, with others, he was sent out through Echo Canyon on two different expeditions. In 1856, his work was to help bring in the starving, freezing hand-cart emigrants. The next year he went to help keep out Johnston's army.

"When we were sent after the hand-cart company," he said, "the snows over the Big Mountain were drifted twenty feet deep. They could keep open the wagon trail only by hitching several yoke of oxen to a big tree and dragging it back and forth through the snow."

"The freezing hand-cart people we found on the bleak plateaus of Wyoming, struggling along the snowy trail. Gathering up all of these we could haul in our wagon, we turned back to the valleys. In Echo Canyon we camped one night, and there we made a great bonfire and had the poor emigrants dance and sing around it to bring back blood into their frozen veins and cheer into their hearts." How the cliffs must have echoed that night with the joy of the rescued emigrants!

Then came the Johnston's army troubles. Without an official word of warning, these troops had been ordered to Utah to settle some imaginary difficulties there.

Governor Young, acting within his legal rights, had ordered out the territorial troops, and instructed them to treat the army as an invading force. They were to shed no blood if it could possibly be prevented; but simply to hold back the army by driving off their stock—destroying their supplies and blocking their road.

Echo Canyon—the gateway—was to be fortified. The Utah infantry was stationed here to work out a system of defense, while the cavalry was

poles were set up in a circle around this and tied at the top. The pine and cedar boughs were then laid up row upon row upon the frame work and tied thickly enough to shed the rain and melting snow. Within these tepees the men slept rather cosily."

The remains of the fortifications they built may still be seen part way up the canyon. One of the narrowest parts was selected. Here, on the tops of the cliffs, ramparts were built—evidently for the sharp-shooters. And on the sharply sloping side of the cliff hundreds of tons of stones were



CLIFFS ON WHICH ROCKS WERE PILED

sent on out to Fort Bridger. From this point the mounted men carried on their work; the foot-soldiers meanwhile were set to building the fortifications in Echo Canyon.

"The boys there had few tents," said father, "but they met the situation by constructing tepees, Indian fashion, out of boughs."

"This is the way it was done. First, a circular hole about twelve feet in diameter was dug a foot or deeper into the ground. This was filled with grasses and leaves. Then the tepee



SOME OF THE ROCKS PILED
FOR THE ARMY

piled—with the intent, it is said, to avalanche them down, if need be, on the invading army.

Across the bottom of the canyon,

trenches were dug for defense and for the making of a levee that could be used to draw the stream and flood the road so that the invaders might be checked in muddy difficulty near the fortifications. The old levee is still plainly to be seen across the canyon.

By climbing up the cliffs—along a trail that leads up a side canyon, one may come out upon the points where the rocks were placed. Some idea of the plan of defense can be had by a study of the arrangement of the stones on these cliffs.

Happily for all concerned, there

accompanied him as escort on this hard trip made in early spring across the plains.

As a result of the efforts, a Commission was dispatched immediately to Utah to make a peace, and in due time the newly appointed Governor, Alfred Cumming, came down through Echo Canyon into Utah. Johnson's army, after a bitter winter in the comfortless camp at Fort Bridger, which had been burned with Fort Supply by the retreating Utah troops the fall before, was also allowed to march through the canyon and through de-



OLD STAGE STATION STOREHOUSE, SHOWING PULPIT ROCK

was never a call to use these fortifications. The misunderstandings that brought about the sending of the army were cleared away through the good offices of Colonel Thomas Kane. Feeling certain that there had been misrepresentations, Colonel Kane asked for and received authority to go to Utah and make an investigation. He sailed to Panama, crossed the Isthmus, sailed to San Pedro, and thence made his way across the southern deserts of Utah. Finding the truth, he immediately made his way out through the lines of Johnson's army to carry a right report to President Buchanan. Several of the Utah militiamen, ac-

serted Salt Lake City unmolested.

President Joseph F. Smith used to tell the story how with Porter Rockwell he and others were once going through Echo after peace had been arranged. They met a body of the United States troops. Being out of supplies Porter Rockwell went to these troops to buy some food. The deal was made and Porter, in paying for the supplies, passed over some of the old wheat certificates, used in those days as currency among the "Mormons."

"They're just as good as the wheat," said Porter. And then he went on to explain that every bushel

of wheat the certificates called for was in the granary at Salt Lake or other places in Utah. Wheat like gold was placed on reserve to back the currency. The officer being satisfied, accepted the certificates for the supplies.

President W. W. Riter tells how he and others, after the peace was made, were going out on to the plains. They were met by the peace commissioners near Henefer. The officials had with them blank pardons for the "Mormons." These were passed to the Utah party. The men did not

know for what misdeeds they were pardoned, but they took the documents and went on their way.

The Echo Canyon war being over, the old cliffs began again to resound with echoes of the ox team trains carrying supplies for the soldiers. Emigrant trains, too, bound for Utah and California began to stream down the echoing defile. And after a few years came the building of the Union Pacific Railroad through the famous old pass.

Towns sprang up all along the line of construction. Wild places they



SOME OF THE FORTIFICATIONS ON TOP OF THE CLIFFS



CASTLE ROCK. PIONEER TRAIL LEADING TO RIGHT

were with their rough workers and worse than these the horde of gamblers and women of the underworld that flocked round the railroad camps. The canyon might echo many a tragic tale of these wicked times.

All these old time echoes, however, have died away. Today the canyon ranchmen own the land along its sides. In the grassy side canyons and on

the gently sloping hills, herds of cattle and sheep may be seen grazing, unmindful of the great overland trains that are constantly swinging up and down the gracefully curving track.



A SNAP FROM THE OBSERVATION CAR



MORMON CLIFFS FROM BELOW
ROCKS WERE PILED ON THESE

Within these palace cars the passengers sit gazing at the moving pictures of the painted hills. But possibly not more than one in a thousand of these travelers knows anything of the historic significance of the old trail along

which he is winding. And few, very few indeed, can sit and dream back the tales of long ago that the wakening echoes tell, as the whistling train makes them leap and shout among the castle rocks.

Stepping Stones

Newel K. Young

XIII.—MANLY HONOR (Concluded).

The Man: John Henry Smith

"Be thou strong and show thyself a man."—King David to his son Solomon.

"My strength is as the strength of ten, because my heart is pure."—Tennyson.

"Blessed are the pure in heart: for they shall see God."—Jesus.

I have been told that a strange gentleman came into the Bureau of Information one day and asked Brother Goddard if he knew whether *John Henry* was in town. Quite naturally Brother Goddard resented hearing one of the Presidency of the Church, a man beloved and honored by all Israel, referred to with familiar use of his given name.

So he rejoined, "To what John Henry do you refer? There are many John Henrys."

"No," replied this stranger, "*there is only one John Henry.*"

Brother Goddard 'phoned Brother Smith, giving him the name of the inquirer. Brother Smith came immediately to meet and take possession of his friend. Upon Brother Smith's arrival they embraced and greeted each other affectionately. This man I am told was one of the great and good men of our country. He was right. There was only one *John Henry*—a man beloved by all who knew him, and affectionately and reverently spoken of by his given name.

It was more the man than the story he told, I suspect, that impressed me

so deeply in my youth with this memorable lesson in manly honor.

It was during one of his visits to our "Mormon" colonies in Mexico that Brother John Henry Smith told the following story:

I think it was at one of our mining congresses or conventions that Apostle Smith met a German gentleman and scholar—an expert minerologist. But what really counted was that he was a *man*. Of course when *he* and *John Henry* met they *took* to each other.

"But there is neither East nor West, Border, nor Breed, or Birth, When two strong men stand face to face, though they come from the ends of the Earth."—Kipling.

This man, with his seventy years and white hair and beard, stood straight and strong and vigorous. He was more than six feet tall, perfectly proportioned, mind and body both seemingly in their prime. The man's business or profession had taken him into every great mining region of the world. Since he was nineteen years old he had spent his life in and about these mining camps.

Evil in all its forms had been about him; sin with its every phase and expression had beckoned him; temptation with every possible color and tone and appeal had crossed his path and followed his footsteps; life with all its music and grace and beauty had loitered along his way enticing him

to taste its promised sweets and enter into its charming and charmed domain.

But here he stood with his seventy years behind him, clean and sweet. With manhood's wisdom and strength he carried the pure heart of a child.

After graduating from the university at the age of nineteen he had gone to South America to begin his life's career. When he took his little mother in his arms to tell her goodbye, she gripped his shoulders and searching his face and soul with her keen, penetrating eyes she asked,

"Are you clean, my boy?"

"Yes, mother, I come to you after my years at the university as clean as when you taught me my prayer at your knee."

Then kissing his lips, she said, "When you return as clean and pure as you go away you may kiss my lips. But if you lose your honor—your purity—if your lips are even tainted with one *unholy kiss*, they are never to touch mine. Do you understand, my boy?"

"Yes, mother!"

After spending many years in the mining camps of the world he returned home.

"Are your hand and heart and lips clean, son?"

"As when I left you, mother."

Again, after long years, he had returned to his mother in the very evening of her life. In answer to her searching eyes and feeble question he could reply, "I return to you with the purity and modesty of a boy, not one unholy kiss has tainted my lips."

As the old woman kissed her son the tears ran down her thin, worn face. He remained with his mother to the end, closing her eyes and folding her hands in death.

As he pressed his lips to hers in their last goodbye she said, "When you come home to me beyond you will come with hand, and lips, and heart, clean and sweet my boy?"

"Yes, mother."

"Mr. Smith," said he, "when I go to my mother in the great beyond, my hands and lips and heart shall be untainted with one unholy touch or kiss."

From the mouth and heart of another this simple tale may not have moved me, and burned itself into my heart to live there. But from Brother *John Henry Smith* it was a great lesson. To me he was a man of honor—imaging, embodying all that the story teaches.

Mother's Toll

By Marian A. Gudmundsen

When my frolicsome baby holds out his hands
To fly down from his chair,
I hold him a moment ere he lands
To levy a kiss—that's fair.

If he chances a hurt as he plays around,
Straightway, eyes wet, but sure,
"Kiss it, kiss it," he cried; we've found
'Tis the surest and simplest cure.

But when he comes all tired at night,
And begs to go rock-a-bye,
As his body relaxes, brown eyes shut tight,
A hundred kisses I ply.

Fathers and Sons' Outing, Blackfoot Stake

The first fathers and sons' outing of the Blackfoot Stake took place on August 2, 3, 4, 1921, and proved to be a delightful success. The place selected for the outing was Indian Springs, a bathing resort 50 miles southwest from Blackfoot and four miles south from American Falls.

Early on the morning of the 2nd, cars began gathering in front of the stake tabernacle, and about 8 a. m. the cars of the two Blackfoot wards and the Wapello ward began moving in a southwesterly direction through nearly the entire length of the stake, other cars from the various wards of the stake joining the procession from time to time according to a previously arranged schedule, the cars from each ward being kept together, and that occupied by Presidents Duckworth and Davis taking lead and setting the pace of 20 miles per hour. A shower which set in shortly after the beginning of the trip occasioned some delay so that it was impossible to maintain the schedule agreed upon absolutely, with the result that instead of the first car arriving at the Springs at noon it did not arrive there until 1:45 p. m. The other cars arrived in regular and rapid succession until a total of 40 cars with their animated occupants were upon the scene. The total number of souls in these 40 cars was 217, there being about 150 boys and the remainder being the fathers and the older brothers.

In the interest of privacy and for other obvious reasons, so that the party could be and remain together the cars proceeded to a point half a mile beyond the Springs where they were arranged in a large circle and a scene of activity commenced at once. President Duckworth of the stake was chairman of the party, but the active management of the games and sports was under the direction of Y. M. M. I. A. Stake Superintendent Osmond

Buchanan and Scout Executive Varian Hale. Under the direction of these capable brethren a program of sports consisting of baseball, boxing, and bathing was indulged in and enjoyed to the limit, the last named sport proving to be the most popular. Most of the boys had never seen such a delightful bathing pool and the water was a genuine treat to them.

At the close of the evening meal of the first day beds were made for the night and then the entire party formed a circle around a large camp fire of sagebrush, the boys sitting next to the fire and the fathers standing on the outer edge of the circle, and a splendid program of scout songs, community singing, instrumental music, stories and speeches was carried out until 10 p. m. when dismissal by prayer sent all to bed for the night slumber. Baseball, boxing, and bathing occupied the following day and the time passed all too quickly and especially for the boys.

It had been planned to make another camp at Crystal Springs on the way home and remain another night there but the bathing at Indian Springs had proved to be such an attraction that it was feared that the inferior attractions of Crystal Springs would rather cause a damper upon the close of the trip, so it was decided to spend practically the whole of the second day at Indian Springs and then let those desiring to return home that day do so. This resulted in most of the cars leaving Indian Springs that evening while 9 or 10 returned home the following or third day of the trip.

A regular schedule and program had been pre-arranged for the entire trip and with minor exceptions was carried out fully and this plan contributed in no small degree to the splendid result of the outing and both fathers and sons were unanimous in pronouncing it "the time of their lives." It was ex-



THE ENCAMPMENT

pected, in the beginning, that the number that would take part in the trip would be about 150 souls so that the actual number that eventually took advantage of the outing exceeded all expectations. Two members of the stake presidency, members of the high council, bishops and counselors, two of the stake superintendency of the Y. M. M. I. A. and other stake and ward officers including Scout Executive Varian Hale participated in the trip and good will and fellowship actuated everybody; so, with the excep-

tion of such minor tire troubles as are always expected with cars, not an unpleasant incident occurred during the entire trip and it was such a delightful success that it is anticipated there will be no trouble in the future in arranging for similar outings. The spirit manifested by the boys at the bathing resort was such that the managers stated that they had never seen a better behaved crowd of boys in their experience and nothing but words of praise were heard regarding their conduct throughout the trip.

Keep on Trying

Don't you ever give up trying,
Don't you walk off in despair;
Just remember
You are needed
When the burden's hard to bear.

Don't you think that no one's watch-
ing,
Don't you think that no one cares;
Just you think of
Who is listening
When yon kneel and say your prayers.

Don't keep looking back and sighing
O'er mistakes made in the past;
Just you keep on
Trying—trying,
And you'll win through at last.

—Sunday at Home.



Mission Lake Near Glacier National Park

*By Claude T. Barnes,
Photo by Marcus E. Jones*

At the time man first appeared on the earth a river of ice nearly half a mile deep moved slowly where Mission Lake now lies placid and still. This is proved by the lines of glacial boulders far up on the cliffs shown in the photograph. Then, as the climate grew warmer, the ice stream became thinner, all the time leaving debris until it finally left a wall several hundred feet high across the mouth of the canyon. Then, as the ice entirely melted away, it left this beautiful lake of crystalline purity three miles long and many feet deep, the resting place of wild fowl and the home of the finest fish.

At the head of the lake is one of the greatest forests in Montana. Near

the shores the huge arbor vitae trees two hundred feet high with wide, spreading branches, so shade the ground that it is dark at noonday and the sun never penetrates the gloom. Then appears a tangled mass of dead trees where once a forest fire swept through, leaving a wilderness of fallen monarchs so impenetrable that only squirrels can make their way over it. Then appear thickets of shining yew bushes, themselves so closely grown that one may only slide down over them from above.

This lake was the favorite fishing ground of the old Catholic fathers who a century ago founded the St. Ignatius Mission nearby. Here, too, it was that Lewis and Clark first met white men after leaving the outposts of the East.

The Faith of Doris Anthony

By Helen Kimball Orgill

Doris stood at the door of her father's ranch house, with hands shading her face, watching the buggies and cars go past on the road several rods distant. The neighbors were going in town to conference, that most joyful and soul-satisfying occasion in the lives of the Saints in Canada.

She was aroused by the rather sharp voice of her step-mother remarking "Doris get at those dishes, you'll have plenty of time then to moon around watching passing vehicles."

Without a word the girl turned, but her thoughts were rebellious. "Why aren't we going to town with the rest?" her mind reiterated, although she well knew the reason.

Her father was what is known as a "backslider" in the Church. In his youth John Anthony had performed an honorable mission, but for one cause and another he had gradually become careless and a little embittered. He had married an exceedingly refined and beautiful girl. Her dainty dignity caused one to believe that some time in the past her ancestors had been ladies and gentlemen of the old aristocracy. And her character was as splendid as was her bearing, for she possessed a deeply religious nature, a firm-rooted faith in the Gospel of the Latter-day Saints.

But Mary Anthony did not live long after the birth of her first child. When the little girl was two years old she and her father were left alone, they being among the emigrants to Canada.

The daughter bore a strong resemblance to her mother, possessing many admirable qualities as well as being fair to look upon.

In the course of two or three years Mr. Anthony married again a Church member, who soon grew dilatory also concerning religious matters; the family rapidly increased and soon a

brood of healthy boys and girls filled the home. One would scarcely have believed that there was a relationship between Doris and her more thickly-set, materialistically-inclined half brothers and sisters. She was like a very rare flower growing among a more ordinary variety.

The family lived seven miles from the nearest settlement, but a school-house had been built that the children on the ranches might have that advantage. So Doris received her first instructions in the little white, frame, graded school. But no Sunday Schools were held in the building as the families were as yet so few and most of them preferred to go further and meet with the body of Saints. Doris was very seldom allowed this privilege, although her soul thirsted for spiritual food. She did not remember when she had not wanted passionately to go to Sunday School, but never received much sympathy from the other members of the family. Although liking to go to town on a shopping expedition they would just as soon as not spend their Sundays otherwise than Church going.

But Doris was patient, at least to all outward appearances, as she knew that her time would come when the eight grades were completed and they would then send her to town to school where she could board as other girls were doing; or, perhaps the family would move in for the winter.

Mr. Anthony had been attracted to this northern land by the representations made of it by men whom the Church Presidency had appointed to colonize. He had dreamed of getting rich in short order, but the killing heat of summers, when the drouths came, and the long bitter winters made these air castles appear foolish and impossible. Still he was slowly becoming

prosperous, as all do who stay with it in this land of opportunity, his flocks were increasing and acquaintance with the climate has caused him to be intelligent in working the land; so, after many failures, he was forging to the front in a financial way. But the habit of parsimonious living could not easily be shaken off.

So Doris received a bitter disappointment when at the end of her last term in the little school she approached her father concerning the continuing of her studies the following year.

"It's all a pack of nonsense," he announced brusquely. "We're practically all farmers in this country and ten to one you'll marry one so what good is more education going to do you, I'd like to know?"

"Oh, father! That idea is a thing of the past. Everyone concedes now that a girl requires as much schooling as a boy these days."

"Well here's one who doesn't and furthermore we need you at home. We've been careful, your Aunt Gertrude and I, not to keep you out more than was possible so you could get all the schooling you could. But we figured you would pay us back. She's worked hard as you well know, and you'll have to relieve her a little now of the responsibilities of the home, so that's settled." He finished with a characteristic note of finality in his voice.

Doris knew that her father's words were true but hadn't she also worked until at times her slender body ached, seldom knowing the joys that should be childhood's?

She loved her home on the prairies but it didn't satisfy the craving of her heart for the more refined and intellectual things of life. She had an unsatiable desire to go to normal after completing the high school course given in the nearby towns. Oh, for the advantages that this would spell for her besides the joy of teaching the lit-

tle ones! But her father's words dispelled this hope for the time being.

After finishing her duties in the house, Doris, feeling stifled with the load which was causing such an ache in her heart, climbed the high hills overlooking the coulee, in which the ranch buildings lay. After walking on and on for some time she sat down on a pile of huge boulders which lay at the end of her father's land while sobs of impotence shook her.

Why, oh, why didn't she have the things so many, many girls had counted as naught? What could be done? Hadn't she prayed every night for a year that the way might be opened up? And this was all it had come to. She thought of her favorite heroines in stories and in history. What would they have done? Oh! they would have seen a way out, with the advantage of their superior intellect. They were born great while she, Doris Anthony, was only common. Then came a decision to run away from home but that thought soon became repellant, for she was too loyal to want to be the cause of any idle gossip that might injure her father's name. For the people in the district well understood that John Anthony could better afford his daughter to high school than many of them. Doris still had faith in the efficacy of prayer, attributing the cause of her unanswered petitions to be that she had not drawn near enough unto the Lord. But how could one do this, being denied the soul-refreshing influence of the Sacrament meetings?

Then her mind drifted to the life of our Savior. What was it He did when life was dark and gloomy? Oh, yes, once He prayed and fasted for forty days.

If He could get near to the Father in that way why could not she? Of course a person couldn't fast so long, and it wouldn't be necessary. So she decided to abstain from food a part of each Sunday, indefinitely, and pray with all her strength for the things

which were so necessary to her happiness. And comfort came with this final decision.

Doris was spared any embarrassing explanations because it was her taste to wait on the table while the family ate. On this first occasion Aunt Gertrude went to do the bedroom work leaving Doris alone in the kitchen after the meal.

She was not disappointed in the result obtained from her fasting. Oh the peace and joy that permeated her being upon that Sabbath! How near she seemed to the Giver of all good! It was like getting acquainted with a dear friend whom one has scarcely known before; in ecstasy she sang at her work each note being a prayer to her God, confiding all the hopes and fears that had been tormenting her; rejoicing in the relief that had come. It was glorious! When through in the kitchen she went to the sanctum of her room, sliding the lock after entering.

She knelt beside her bed and in secret prayer opened up her heart as she had never done before, praising the Lord for His mercies; beseeching Him for needed help; and finally with streaming eyes dedicating her all to Him and His service.

The days went on. A new Doris had taken the place of the old. She had ceased to worry about the future; what else could matter when all was well with her soul?

Often Mr. Anthony looked at his daughter strangely but what his thoughts were no one knew for they were never mentioned. One day her father, feeling indisposed, was lying on the dining room couch. The children were all out and Aunt Gertrude was napping. "Doris," he called out, "Go get me my keys." She obeyed and picking out one he asked her to get a certain box in the bottom drawer of his desk. When she returned he said, "Take it to your room if you wish, it contains some letters written by your mother."

"Oh! Thank you, father," and she

was soon delving into the box. Tears sprang to her eyes upon reviewing her dear mother's own handwriting. They were letters written to her husband before and after marriage, while he was away working. But Doris was soon smiling as she read, for her mother had a keen sense of humor, and she hadn't gone through many of them before it was impressed upon her what a lofty aim the writer had in life and Doris knew that the sweet face that smiled forth from her cherished photograph did not belie her mother's character.

Then a folded manuscript was found among the letters. Opening it she read: "Blessings given upon the head of Mary Anthony by President E——." President E—— of course! She remembered that he was president of the stake in which her parents had lived before coming to Canada. She read it through, then re-read it. No mistake; the man was surely inspired when he uttered the words recorded. In one place it ran, "Thou shalt have a child whose influence for good will be felt mightily among the youth of Zion." "That must mean me," said the girl, "Oh, what promise!—and the Lord will help me to fulfill it."

Going into the dining room she asked, "Father have you read that blessing of mother's?"

"That one from President E——?"

"Yes, sir."

"Years ago I did. It's nothing but foolishness; he and your mother were great friends for years. He liked to converse with her, and upon hearing of our anticipated trip north he told her he felt impressed to give her a blessing, but as I say it was all nonsense."

"Father you know it was not."

"Well believe it if you wish; I can't help it."

Doris knew it was useless to remonstrate but her faith in the fulfillment of the promise given to her mother years before amounted to no less than knowledge. But her heart grieved for her father's sake.

The months sped on and another

school year was over; still Doris trusted doing all in her power to improve her mind by reading every piece of good literature which could be procured. One evening her father came into the house after a trip to town. He had taken Aunt Gertrude and the two youngest children to the train as they were off for a trip to visit relatives. The rest of the family were out of doors.

He set down the box of groceries he carried, remarking, "Well Dr. Gleason is leaving the country today."

"Is that so?"

Mr. Anthony paused, and moistened his lips as though preparing to impart some important piece of news.

"And I bought his bungalow."

"Oh! father!" Surprise, consternation, wonder and a few other emotions were expressed in the words.

"Yes, daughter, there has been a change coming over your old dad for some time. It might have happened sooner had your mother lived, but be that as it may I want you to know that I give the credit to you. It was your patience, Doris. Such wonderful patience I never saw before. I well realized how disappointed you were about not going to school and learn-

ing to be a teacher, but you'll get your chance now. I'd have decided to move in town winters before now but I knew somebody would always be reminding me of Church and I couldn't stand it. But they won't need to any more for I intend to go and have all my family do likewise."

Doris threw her arms around her father's neck, something which had not happened for many a day.

"Don't give me so much credit, father. I wasn't half as patient as you, think I was. Once I nearly ran away from home," she confessed, not wishing her father to depreciate himself so much.

"Oh! Doris!" aghast he looked at her, "Thank the Lord you didn't do it or this chance might never have been wrought in your father."

Then, as though this expressed affection was too much, all at once he arose, saying, "Well I must go do the chores."

Alone, Doris stood looking out of the window at the deepening shadows of her prairie home, while a true understanding was given her of the words, "If ye have faith, even as a grain of mustard seed."

October Morning

By "*Mormona*"

The mountain's early crown of white is seen
In golden sunlight gleaming, rich and high
Above the yellow, crimson, tan and green,
Called forth by drear Jack Frost, creeping so sly.

A crispy tang is in the morning air,
The grass is coldly wet, its tips turn brown,
Rainbows are scattered gaily everywhere,
Fair autumn wears her celebration gown.

The portent chill that winter bleak draws near,
Yields place to thought of harvests prodigal,
As Nature's radiant smiling scatters cheer.
On glad October morns, Joy reigns o'er all!



HULL BRANCH SUNDAY SCHOOL

This picture of the Hull Branch Sunday School of the Hull Conference of the British Mission was taken at Beverley, Yorkshire, England, while the members were on their annual outing May 16, 1921.

On the front row at left of picture is Elder Melvin T. King of Raymond, Alberta, Canada.

Photograph by Elder George Osmond Hyde, Clerk of the Hull Conference.

My Garland

By Grace Ingles Frost.

It was woven of various blossoms,
And none of them reckoned as choice,
But each would have spoken a message,
Had God given flowers a voice.

There were some wearing bruised, crumpled petals,
And some without even a stem,
Plucked by a babe's warm dimpled fingers
That had held them too firmly, and then,

There were those from the brow of the hillside,
Each flourishing a riotous hue
Of scarlet, or purple, or orange,
Of pink, or magenta, or blue.

Could I cast one away howe'er withered?
No, never; a child's perfect love
Looked out from the depths of each chalice,
So I clasped them my glad heart above.

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOPER, Business Manager

Published Monthly
Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as
Second Class Matter.

Acceptance for mailing at special rate of postage
provided for in Section 1103, Act of October 3,
1917, authorized on July 8, 1918.

Copyright, 1921 by Heber J. Grant, for the
Deseret Sunday School Union.

Officers of the Deseret Sunday School Union

DAVID O. MCKAY.....General Supt.
STEPHEN L. RICHARDS.....1st Asst. General Supt.
GEORGE D. PYPER.....2nd Asst. General Supt.
JOHN F. BENNETT.....General Treasurer
ALBERT HAMER REISER.....General Secretary

MEMBERS OF THE GENERAL BOARD

David O. McKay	Nathan T. Porter
Stephen L. Richards	Milton Bennion
George D. Pyper	Charles H. Hart
Hugh J. Cannon	Joseph Ballantyne
Andrew Kimball	J. Leo Fairbanks
John F. Bennett	J. W. Walker
John M. Mills	E. G. Gowans
Seymour B. Young	Adam S. Bennion
George M. Cannon	Edward P. Kimball
Horace H. Cummings	Tracy Y. Cannon
Josiah Barrows	T. Albert Hooper
William A. Morton	Alfred C. Rees
Henry H. Rolapp	Robert L. Judd
Harold G. Reynolds	Charles J. Ross
Charles B. Felt	Frank K. Seegmiller
George H. Wallace	George N. Child
Howard R. Driggs	

DEPARTMENT ASSOCIATES

Florence S. Horne	Ina Johnson
Bessie F. Foster	Mabel Cook
	Blanche Love

SALT LAKE CITY, - OCTOBER, 1921

Our Personality

At this year's conventions, Sunday School officers and teachers have been discussing the subject of "personality." Many splendid thoughts have been de-

veloped and no doubt many of the qualities which make for efficiency in teaching will be taken hold of and woven into the lives of many of our Sunday School workers. The following thought by a contemporary writer appeals to us as being worth-while:

"Has it ever struck you how wonderful it must have been for Paul to be so definitely wanted by God? We are all separate individuals, with different personalities; but just as it is a different workman who builds the straight wall and the curved arch, so it is a different personality that is needed for a special work in the kingdom of Christ. He uses the difference between you and me for some particular purpose. The individual is necessary for the kingdom. God wanted Paul's power to leadership and passion. Paul was not called to work he could not do. His personality, his leadership and passionate zeal were necessary to God. Your special gift is needed. That gift it is which guides you to your particular vocation—the work that without you would be undone and that no one else could do!"

The Crown of Character

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the word which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellowmen; generously to lend a hand to those who are trying to climb upward; faithfully

to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.

—Henry Van Dyke.

A Gem

Sidney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning, say that you will make the day blessed to a fellow-creature. It is easily done. A left-off garment to the man who needs it, a kind word to the sorrowful, and encouraging expression to the dejected—trifles in themselves as light as air—will do it at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of life to eternity. By the most simple arithmetical sum, look at the result. If you send one person away happy through the day, that is 365 in the course of a year. And suppose you live forty years only after you begin that course of medicine, and you have made 14,600 persons happy—at all events for a time."—*Selected.*

Second Wind

"I don't see how I can keep this up," said a young man during a long tramp. But he kept going, and in a few minutes he found he was walking almost as easily as when he started. He had found his "second wind."

"I'm so tired of my class!" sighed a young lady Sunday School teacher. "I feel like giving it up." Yet not long afterwards, when a mission campaign called her to renewed personal work for her girls' conversion, she threw herself eagerly into the task. She had found a new incentive.

These two incidents illustrate two facts concerning all life's activities. If we are in good health, we are seldom too tired to keep going a little longer; and life is full of fine surprises that will spur us far ahead, if only we achieve that small feat of keeping going a little longer. Most worth-while accomplishments, indeed, are largely the result of keeping going a little longer.—*Exchange.*

The Contagion of it

Other things spread from man to man and house to house by infection besides smallpox, diphtheria, measles and scarlet fever. Pessimism, gloom, hopelessness, despair, travel on their dreary ways after much the same fashion. When half the men you meet tell you the world is on the down grade and will soon skid around some fatal curve and go to smash, that business is never going to pick up and set the wheels of industry whirling again, that morally we are sliding back into night and darkness, you are quite tempted to think that they may be right, and, catching the germ of this painful disease, go spreading it around among your friends.

True it is that we must pay the price of the most bankrupting war in history. We must face many a dark and threatening day. But just as men and nations have pulled themselves together after times of disaster and seeming ruin, so we are going to again. Blessed be the man who will not surrender his faith either in God or his human kind, who will spread hope and cheer and confidence among his fellows, overcoming by the infection of his nobler spirit the pessimism of the narrow-visioned and the faithless.—*Our Dumb Animals.*

TOPICS *of the* TIMES

By J. M. Sjdahl

GERMAN PEACE TREATY

The Treaty of Peace between the United States and Germany was signed in Berlin, Aug. 25, by Mr. Ellis Loring Dressel, representing the United States, and Dr. Frederick Rosen, German minister of foreign affairs, on behalf of his country.

By that treaty Germany accords to the United States all the privileges, indemnities, reparations or advantages to which this country is entitled by the Versailles Treaty. It will have to be ratified by the United States Senate and the German Reichstag, and when that formality shall have been attended to it will be filed away and remembered as the closing incident of the war between the greatest republic and the most gigantic despotism of the present age.

THE ARMAMENT CONGRESS

President Harding has appointed Secretary of State Charles E. Hughes; a former secretary of state and minister of war, Elihu Root, Senator Oscar W. Underwood, and Senator Henry Cabot Lodge to represent the United States at the congress on armaments which will convene shortly at Washington. This is a very strong delegation. Mr. Root received the Nobel prize, in 1912, for his services in the interest of peace, and he and Mr. Hughes were prominent figures in the first American peace congress held in the Carnegie hall, New York, in 1907, and Mr. Root has ever since been one of the foremost champions of the cause of peace in the world.

Enthusiasm for the coming international congress is not quite so

"childlike and bland" as it was when first proposed. We are beginning to remember that international political congresses so far never have been concerned about what might be the greatest benefit to mankind in general, but what bargains the delegates could make for their respective countries at somebody else's expense. That was the trouble with the Versailles peace congress, where the United States was the only altruistic power represented. That has also been the difficulty in the sessions of the so-called Supreme Council, where the United States has no influence except such as may be exerted indirectly by the personal representative of the President, and it is feared that unless a different policy is adopted at Washington, the results will be unsatisfactory.

The question before that congress will be, Where can Japan find an outlet for her surplus population? No matter what lines the discussions may follow, that is the Pacific problem in a nutshell. Japan demands free hands in Asia. Europe has adopted the policy of dividing the earth, outside the so-called "Christian" area, into "spheres of influence," as far as they have been able to do that. Our country stands for equal rights and opportunities and the "open door." How can these divergent views be reconciled? How can the demands of Japan be satisfied without prejudicing the interests, real or imaginary, of other nations? If a satisfactory solution of that problem is found, the powers can safely limit their armies and navies to economic proportions; If not, any agreement on national defenses will be but a "scrap of paper."

Soviet Russia, though pauperized and starving, is already threatening to call a rival conference of Asiatic nations, and in this the red radicals have the sympathy of the moderate Russians, who do not hesitate to declare that if the powers at Washington barter away Russian interests, as was done at Versailles, the world will some day have to reckon with a powerful, regenerated, democratic Russia.

THE FAMINE IN RUSSIA

The reports from the famine and plague stricken districts of Russia are still simply appalling. To mention only one illustration: In the province of Samara, with 3,000,000 inhabitants, the governor reports that 600,000—one-fifth of the entire population—are absolutely without food. No records are kept any longer of deaths and burials. And similar conditions are reported from other provinces.

On the 23rd of August one thousand tons of food from American storehouses were shipped from Riga to the Petrograd district and 2,500 tons to Moscow, and on Sept. 6 a trainload was taken from Moscow to Samara. The relief work will continue as speedily as transportation facilities will permit. But the soviet government fears outside aid, conscious of its own incompetence and negligence, and some of the European nations are rather jealous of American prestige and possible commercial advantages that may be secured. American relief work finds such difficulties to overcome. A proposition is before the assembly of the League of Nations to raise \$150,000,000 for relief work in Russia, but the nations that spent billions on the work of destruction can only with difficulty find millions for a labor of love.

MEXICO TO CELEBRATE

Our neighbors to the south, the people of Mexico, are about to cele-

brate, this month, the one-hundredth anniversary of their independence of Spain. On the 21st of September, 1821, Iturbide entered the City of Mexico at the head of his victorious troops, ending three hundred years (almost to a day) of Spanish sovereignty over that country.

The history of Mexico furnishes strong evidence for the divine inspiration of the well known prophecy in the Book of Mormon: "He that raiseth up a king against me shall perish" (2 Nephi 10:11, 14). Iturbide was not content with the glorious position of liberator of his country, but, on May 18, 1822, he proclaimed himself emperor. That was his undoing. He was soon driven from the throne, and in 1824 he was shot as a traitor.

Maximilian fared no better when he assayed to rule Mexico as an emperor, though he had the support of Napoleon III, and a strong French force under the command of Marshal Bazaine. In 1867 he was captured and shot as a public enemy. His wife, Princess Charlotte, who had urged him to accept the throne at the hands of Napoleon, became insane. Napoleon was captured by the Germans at Sedan in 1870, and died in exile, and Bazaine, who surrendered himself and an army of 173,000 men to the Germans, was tried by a French court martial and sentenced to death. Thus ended a great tragedy of history, in literal fulfilment of a prediction in the Book of Mormon.

Mexico is about to celebrate her independence. May not the day be near at hand when Mexicans and the native races of all the Americas will celebrate the coming forth of the Book of Mormon after having accepted it as an authentic historical source of information concerning their ancestors?

MEXICO TO RECONSTRUCT TEOTIHUACAN

This question is suggested by a recent item to the effect that the Mexi-

can government has appropriated \$50,000 for the reconstruction of the ancient Toltec city of Teotihuacan, situated on the east side of the Valley of Mexico. If this work is properly done we shall see rising before us, out of the ruins, the ancient city—Pueblo, shall we call it?—its dwellings, its municipal buildings, its temples, or altars on the lofty pyramids, its workshops, and marts of trade. It will be, figuratively speaking, a resurrection from the dead.

Not only the Mexican government but other American governments, including our own, through the Bureau of Ethnology of the Smithsonian Institution, as well as many learned societies and private explorers are vying with each other in bringing to light the remarkable past of these continents, once shrouded in utter darkness. They are all fulfilling the word of the Lord to the Prophet Joseph in 1829, when, speaking of the Lamanites, his "other sheep," he said, "And I will bring to light their marvelous works which they did in my name." (Doc. and Cov. 10:61). That is just what is being done, and through this work the truth is sure to be established, according to the word of the Lord: "And this I do that I may establish my gospel, that there may not be so much contention." (Dov. and Cov. 10:63.)

A PAPAL PROPOSITION

There is some interesting talk of a possible reconciliation between the pope and the Italian government.

After the fall of the last Napoleonic empire, in 1871, the Italian government took possession of Rome against the protests of the pope, whereupon the latter withdrew to his palace and

issued his famous bull cursing the king in every part and inch of his body and consigning his soul to eternal perdition. Since then the popes have never left the Vatican grounds, but have considered themselves as "prisoners" within that enclosure. It is now rumored that a rapprochement may be effected, if the Italian government will acknowledge the pope as the temporal sovereign over the Vatican and accord to him the rights of a ruler over a sovereign state.

That is apparently a modest request. The Vatican is a wonderful building-complex containing, it is said, over one thousand rooms, chapels, libraries, museums, etc., with priceless collections of paintings, books, manuscripts, sculptures, and antiquities. But it covers only thirteen and one-half acres of ground, and while that is an immense building-site, it is a small area for an independent state. It is as if our Church should demand separate statehood for the Temple block and the Church office buildings with the ground on which they stand!

But, modest though the proposition may be, if it is agreed to the pope will be, from a diplomatic point of view, the equal of other sovereigns in a worldly sense, with the right of appointing ambassadors to the courts, and to receive their ambassadors, and he will thus have opportunities for propaganda which are now closed.

It will therefore be interesting to see what stand the Italian government will take in the matter. Judging from the manner in which the popes exercised their temporal power when they had it, this is a question that concerns the entire world.

Love is the hardest lesson in Christianity; but for that reason, it should be most our care to learn it.—Penn.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

TRACY Y. CANNON.

Moderato.

Legato p.

The bread and water represent
His sacrifice for sin.
Ye Saints, partake and testify
Ye do remember Him.

Postlude

p *cres.* *mf*

CONCERT RECITATION FOR DECEMBER, 1921

John 11:25, 26: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

Uniform Fast Day Lesson for December

Subject: Why do I believe that the resurrection and the immortality of the soul are real?

Suggestions to teachers:

In our day the world is entirely too skeptical on the question of the immortality of the soul. Most Christians accept the truthfulness of the immortality of the spirit, but it is hard for most of them to believe in the literalness of the resurrection of the body. Latter-day Saints believe the spirit always lived and will always live (Abr. 3:18). It is co-eternal with God. Abraham, Jeremiah, and Christ, as the scriptures plainly show, lived in the spirit before coming to the earth. (See Abr. 3:22-27; Jer. 1:4; John 1:1; John 6:38.)

But not only is the spirit to be eternal and deathless. Jesus came that the mortal body might be raised in an immortal state. Indeed the crowning thing of Christ's mission was the gaining of bodily immortality by himself thus assuring the world that the resurrection of the body is real. Paul in a wonderful way sums up the evidence of Christ's resurrection. Every teacher should read the

15th chapter of I Corinthians and might well read I Corinthians 15:1-9 to the class. Such conclusive evidence of the bodily resurrection as is here marshalled ought to make a deep impression.

In this life our imperfect bodies are a means of development. If in their imperfect state they are so helpful to the soul's advancement, how much more serviceable will they be when they are perfected through the resurrection. Without them there is no perfection. In this fact lies the explanation of the statement: "Spirit and element, inseparably connected, receive a fulness of joy." (Doc. and Cov. 93:33.)

Organ Instruction

Beginning with this issue of the "Juvenile" an important course of organ instruction is being outlined. Superintendents are requested to urge all Sunday School organists to take this course when it is given in their stake. Stake superintendents are requested to see that the Stake Organists get the course started without delay. For further information please read the notice to organists in the "Choristers and Organists' Department."

The Boy for Me

Oh, the boy for me is the Laughing Boy—

The boy with the twinkle of fun in his eye;

The boy who can grin
When he barks his shin,

And lets Old Man Grouch just pass him by.

The boy who gets up with a smile on his face,

And makes the gloom and the shadows flee,

And whistles a song
The whole day long—

Oh, he is the kind of a boy for me!

Oh, the boy for me is the Healthy Boy—

The boy who's alive from head to toe;

Whose teeth gleam white,
And whose eyes are bright,

And cheeks with rich red blood are aglow;

The boy who can run in a race and win;

The boy who is active and sturdy and free,

Whose arm is steady,
Whose hand is ready—

Oh, he is the kind of a boy for me!

And the boy for me is the Manly Boy—

The boy who is clean of heart and tongue;

Who despises the grime
And the smut and the slime

From the murky gloom of the alleys sprung;

The boy who'd refuse to cheat or pry,
Or to bully those weaker and younger than he;

The boy who is fair
And honest and square—

Oh, he is the kind of a boy for me!

—St. Nicholas.

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary.

Doing One's Best

This habit of always doing one's best enters in the very marrow of one's heart and character; it affects one's bearing, one's self-possession. The man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance; he has nothing to fear, and he can look the world in the face because he feels conscious that he has not put shoddy into anything; that he has had nothing to do with shams, and that he has always done his level best. The sense of efficiency, of being master of one's craft, of being equal to any emergency; the consciousness of possessing the ability to do with superiority whatever one undertakes, will give soul-satisfaction which a half-hearted, slipshod worker never knows. When a man feels throbbing within him the power to do what he undertakes as well as it can possibly be done, and all of his faculties say "Amen" to what he is doing, and give their unqualified approval to his efforts—this is happiness.—Orison Swett Marden.

Priesthood Classification

Sunday School Secretaries in making annual reports to Ward Clerks this year will be asked to report the Priesthood classification of the Sunday School enrollment. The questions to be answered will likely be in some such form as this: How many deacons are enrolled in your Sunday School? How many teachers? Priests? etc.

This bit of information is given secretaries in advance to enable them to be prepared to render to the ward clerks accurately, fully and promptly the data they will require. One of the surest measures of a Secretary's real worth is his ability to "deliver the goods" promptly and well.

The following method of securing the Priesthood classification is recommended and its uniform adoption urged upon all stake and ward secretaries: Make a date with your ward clerk at once and arrange with him to go over his Priesthood class rolls with you so that he can tell you what office in the Priesthood each male member enrolled in the Sunday School holds. Take your Sunday School active class rolls as the guide. You will be able to eliminate the rolls for the

Kindergarten, Primary and First and likely Second year of the First Intermediate departments, because boys in these classes are under twelve years of age, and consequently do not hold the Priesthood.

In the "Remarks" column in the class roll book write the office of the Priesthood held by each male Sunday School pupil.

Make a classification of the offices of the Priesthood in the back of each class roll book among the summaries and there record your actual count of the number of deacons, etc., in each class. It will be handy when you are collecting the data for the report. Make the classification of Officers and Teachers of the Sunday School in the same manner.

A report is also required of the Priesthood held by members of the Parents' class. A new report form has been made for this purpose. These may be secured at a very nominal cost from the Deseret Book Company of Salt Lake City. The secretary should provide the Parents' Class teacher with one of these forms each Sunday. The form calls for a statement of the number of members in the class holding the various offices of the Priesthood. The secretary may preserve the data on the reports until it is called for by entering it in the minute book on the "Remarks" page which just precedes the page for the Annual Report. In reporting to the ward clerk the Priesthood attendance at the Parents' Class meetings for the year, these reports can be averaged and the average attendance of each officer for the year reported.

California Sunday Schools Booming

Latter-day Saint Sunday Schools in California are right up to the minute in applying new Sunday School methods and in improving the quality and spirit of Sunday School work. Commendable originality, resourcefulness and energy have been displayed by the workers in the big things that have been attempted and accomplished. Under the leadership of Elder Claude C. Cornwall, Mission Superintendent of Sunday Schools, conventions of Sunday School workers for practically every branch of the mission have been held. The work of these conventions has conformed substantially to that done by Sunday School workers in

the stakes. According to reports received from the Mission the success attained and the interest manifested in the work have been comparable to that of the stake conventions. Mission conditions, in most cases not nearly so favorable for doing this kind of work as the conditions that obtain in the stakes,

have not been permitted to stand in the way of the success and progress of the work. For this reason the results obtained are all the more worthy of praise. So successful have these conventions proved that their permanency among Sunday School workers of the California Mission is assured.

CHORISTERS' and ORGANISTS' DEPARTMENT

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

Special Fast Day Song for December

Choristers should arrange to have songs that fit in with the Fast Day theme. Today the theme centers around the truth of immortality. No song will be more impressive than "I Know that My Redeemer Lives." This might be rendered very effectively by using it as a solo, the school joining in the chorus. Before singing it, explain why it is especially chosen.

Important Notice to Organists

Beginning with this issue of the "Juvenile" and continuing for a number of months will appear a series of lessons on organ playing which we believe will be of much benefit to all Sunday School organists who will carefully follow the instructions that will be given.

The following instructions should be observed by all concerned:

1. All ward organists are to meet once a month in a department by themselves either at the monthly Union meeting or where monthly Union meetings are not held, at some other convenient time.

2. All work is to be under the direction of the stake organist. If deemed best the stake organist may appoint some talented organist to be class leader.

3. It is essential that a good organ be provided for these meetings.

4. Each organist should secure a copy of "Reed Organ Album" by Frederick Archer. This is published by G. Schirmer. It may be obtained at the Deseret Book Store, 44 East South Temple St., Salt Lake City, Utah, or ordered through music stores. The price is \$1.10 post paid.

5. Every organist is expected to thoroughly prepare each lesson as it appears in the "Juvenile" and regularly attend the monthly meeting.

Some of the subjects to be presented in these lessons are, Construction of the Reed Organ, Organ Technic, Organ Fingering, Uses of the Stops (registration), Hymn Playing, Application of Various Phases of Organ Playing by Analyzing Pieces of Different Character that are contained in the "Reed Organ Album," etc.

Lesson I. The Pianist-Organist

Note.—Conduct the lesson according to the following outline after a careful study of the text as given below.

1. Can one play both the piano and organ successfully?
2. Wherein are the instruments similar?
 - a. Keyboard (same kind).
 - b. Reading of notes.
 - c. Pitch (see article).
3. Points of difference.
 - a. Tone production (see article).
 - b. Keyboard (different scope).
 - c. Pedals (both instruments).
 - d. Knee swells.
 - e. Stops.
 - f. Pitch (see article).
4. Study, preparation, and experimentation necessary to success.
5. Style, difficulty of legato playing. "What is worth doing at all is worth doing well."

If possible some competent person should be secured who can demonstrate to the department the points in the lesson, along the lines of the following paper.

Some Points of Difference in the Piano and Organ

By Edward P. Kimball

The difference in the manner of producing tone in the piano and the organ is interesting, and a knowledge of it is most essential to those who are called upon to perform on both, as our Sunday School organists are, and who desire to complete their tasks creditably and "idiomatically" as regards these instruments.

The piano is an instrument of percussion: that is, one wherein the tone is produced by striking—in this case by "hammers" striking metal strings. If you will raise the top lid of your piano you will see a long row of wooden hammers, covered with felt, arranged in front of the strings, one for each key. Press a key and you will see the corresponding hammer dart forward and strike the strings, causing them to vibrate, thus producing a tone. The degree of loudness or softness of the tone depends entirely on the force behind the pressure on the key. Now note that below the hammers, also in front of the strings, there is a set of small blocks covered with felt which press against the strings to silence them from vibrating. These are called "dampers." As you press a key down you will see that as the hammer moves forward and strikes the strings, the corresponding damper is moved automatically away from the strings permitting them to vibrate or sound in answer to the blow delivered to them by the hammer, and it remains in this position as long as the key is held down; but as soon as the key is allowed to come up the damper assumes its original place against the strings, stops the vibration, and the tone ceases. Acting upon all the dampers from top to bottom of the scale, is a lever located under the right foot of the performer near the floor, known as the "damper pedal," usually erroneously called the "loud pedal," which, when pressed down, raises all dampers from the strings, or replaces them by being raised. By judicious use it is one of the most valuable aids to beautiful piano playing, but it is most frequently frightfully abused and produces exactly the opposite effect to that for which it is intended. With the aid of this pedal it is possible to prolong tones even after the fingers have been removed from the keys. Most amateurs consequently acquire a habit of detached playing, relying upon the pedal to continue the tones while their fingers leave the keys and prepare for the next ones. A pure "legato" or

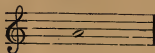
smooth style is therefore seldom found among our young pianists, and the lack of this style is very noticeable when such persons attempt to play the organ. We shall now enquire briefly into the manner of producing tone in the reed organ.

The organ is a wind instrument, the tone being produced by vibrations of thin metal reeds under the influence of a current of air. The necessary parts of the interior of an organ are: (1) the "bellows," or lungs of the organ, which create the current of air; (2) the "reeds," which produce the sound and determine the tone, one or more, for each key; and (3) the "action," including "keys" and "stops," with their various appurtenances, which, if in order, give the performer control of his instrument. (Each set of reeds is known technically as a "stop," and the lever or knob above the keyboard controlling the passage of air to this set of reeds is also known as a "stop.") By pulling out a given "stop" you raise the "mute" and admit the air to the set of reeds controlled by that "stop." If two stops be pulled out or drawn, air is admitted to two sets of reeds, and so on. Now, when you press down a key it opens a little valve under the reed corresponding to the key in each set of reeds in the organ for which the corresponding stop has been drawn. These little valves open into what is called the wind chest, from which the air has been exhausted instead of stored, by the bellows, by means of the pedals, and as the wind chest is a vacuum, a current of air immediately rushes through the reeds, whose valves have been opened—the "tongues" of the reeds vibrate, and musical tones are produced.

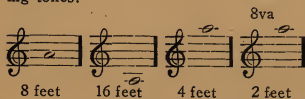
There is nothing about the organ which corresponds to the damper pedal on the piano in prolonging tones. An organ tone continues only as long as the key is held down. To produce a legato effect it is necessary actually to manipulate the keys in a smooth and connected manner; it cannot be secured by any means aside from the fingers themselves; hence, the difficulty pianists experience in rendering properly a selection on the organ. In like manner, it makes no difference whether an organ key be struck with force or gently pressed—the tone is the same in volume in either case. The reeds are enclosed in boxes with shutters, and "loud" or "soft" is obtained by opening and closing these shutters by means of the "knee swell" on the player's right side, not by the force of contact with the key as in the case with the piano. A crescendo may be effected by the use of the

knee-swell at the left, called the "crescendo" or "full organ" swell. By its use all stops are automatically acted upon, in the order of their strength, from the softest stop to "full organ." Special accents can also be obtained by its use.

One other feature wherein the organ differs from the piano is indicated, on instruments of standard make, by the figures "2," "4," "8," and "16" placed on the stop-knob under the name. This is known as the "length" of the tone, and is borrowed from the pipe organ. This is what the figures indicate: The foundation or principal tone of the pipe organ is called "8 feet tone." This means that the longest pipe in a set of pipes of this length is eight feet long by actual measurement; the longest pipe of a set of "16 feet" stop is sixteen feet; of a "4 feet" stop, four feet; of a "2 feet" stop, two feet, etc.; "8 feet" stops sound the same pitch as the piano or violin; that is,

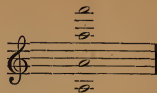


This tone on an organ with an "8 feet" stop drawn, sounds the same as on the piano. Now for the difference: as pipes designated "16 feet" are once again as long as those of "8 feet," it follows that the tones produced by them are one octave lower; "4 feet" pipes being only half as long, sound one octave higher, and "2 feet" pipes, two octaves higher than those of "8 feet." So, by holding the key down that has been mentioned, one can, simply by changing the stop, produce the following tones:



Or if a stop marked "16," one marked "8," one, "4," and one, "2," be drawn

together and "A" above middle "C" be played, the following actually results:



It will be easy to understand how "thick" a chord can become, if some careful thought is not given to the selection of stops, or to "registration," to use a proper expression. Although there are no pipes in a reed organ, this principle of indicating the pitch of tones by figures is used and should be understood. By experiment you will be able to achieve some charming effects and "colors," by combining stops of various "lengths."

Home Work:

1. Review carefully all the material that was gone over in the class lesson.

2. Go to the meetinghouse and thoroughly study the organ. Begin with the bellows, then the left knee swell followed by the right knee swell, then both knee swells together. Next make a thorough study of the stops as suggested in this lesson. Be sure to note which stops are loud and which are soft. Note their tone quality. Notice where the tones end that are controlled by the stops on the right hand side. Combine the tone of each stop with tone of every other stop in its turn. Note the effect of the octave complex. Find those stops whose tones are affected by the "Vox humana." You will be surprised and delighted to discover the great number of different tonal effects that can be found in comparatively small reed organs.

3. Get the "Reed Organ Album" and become acquainted in a general way with its contents.

4. Get the "Juvenile" that contains lesson II and study it thoroughly.

—T. Y. C.

Songs of Sunshine

If love is your house of dreams, you need no hanging there,
No paintings, sculpture, furniture, no thoughts of toil and care,
No rugs of Orient beauty strewn in rooms of ornate light—
Love is the furniture of hope that decks the dreams of night.

If love is at your gate of trust, no lilac need be seen,
No daffodils amid the lawns between the blades of green;
For love shall be as roses are in May of mornings fine,
When all the world and all the skies and all the seas are thine.—Selected.

PARENTS' DEPARTMENT

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, and George N. Child

WORK FOR NOVEMBER

A Study of the Ten Commandments

By N. T. Porter

The Ninth Commandment
"Thou Shalt Not Bear False Witness,"
etc. Exodus 20:16

Sunday, November 6, 1921

Uniform Fast Day lesson
(See Sept. Juvenile)

Sunday, November 13, 1921

Liars Classified

Class: Slanderers in the Name of Religion. The Hypocrite—The Pharisee.

General Discussion.

"Pious by profession only," is a world-old trade. Exposed from the beginning—yet, it lives on. Its progress, if any, is marked by its increased aptness in the change of style or form.

And why might we not expect as much. The name of Deity is such a title to conjure with. It is such a club of convenience against proclaimed iniquity. To denounce in behalf of the Supreme Being is so much more impressive. It yields so readily to one's sense of accomplishment. And best (or worst) of all (as we look at it) puts the denouncer in the God-fearing class. Fain would he speak of himself, or by himself; but, for the judge of all men he becomes a crier on the wall, and a forerunner at the gate. He scents sin from afar, and makes ready the gibbets in the public place. He is both accuser and judge. And, lest his heated judgment cool, he is wont to stand ready as executioner.

And thus the pharisee of today, as the self-righteous of yesterday, comes arrayed in robes of piety. In his pose he is both the exemplar of the good and the denouncer of the bad. And such scruples has he, and, such sensitiveness of nature, that, as he moves among men, he holds up his phylacteries, that they be not soiled by a contact with his fellows. Such is he who would exalt himself through his professed distinction from the throng. Such is he who would spot-light that difference, that it be not overlooked.

His is a thirst for exclusiveness—the strain after self glorification—the revel in the "Holier Than Thou."

The lesson is, for each to scan his own indignation uttered in the name of God,

and of righteousness. It may be just the soul revolt of the snob who feels no pain of comradeship in his rebuking. Or, it may be just a self-extolling lurch of a diseased vanity; or, an extra daub of white on the self-image.

But the exposure and expunging lies with you and with me. Defacing perjury under a screen of piety is most times hard to detect.

Questionnaire.

1. Compare false witness framed in professed piety with false witness framed just as human passion runs.

2. What is the advantage to one who accuses or reports falsely or without warrant, in accusing or reporting in the name of righteousness?

a. As to safety.

b. As to effectiveness.

3. What is the distinction, if any, between false witness in the guise of piety and false witness in the guise of public good?

4. Does false pretense added to false witness do more than increase or multiply the lie?

5. Explain why the pharisee appears to be a special object for rebuke in the reference of the Savior to erring mankind.

6. Is there any truth in the charge that religious zeal makes for human snobbishness? Or, does the religious snob appear the more conspicuous because of his profession?

7. Show in what ways pharisee religion represents the very antithesis of a religious state.

Sunday, November 20, 1917

The Tenth Commandment

"Thou shalt not covet thy neighbor's house * * * nor anything that is thy neighbors."—Exodus 20:17.

General Discussion.

In this, the last of the injunctions, we observe not only a restraint against overt acts, but, a restraint against a state of mind. Here it is that a blow is struck, not only at crime in the passing, but at crime at its source.

Here by indirection the resistless truth is proclaimed that man's breach with man is in its elements a state of mind.

Here in the final—the last decree of the code of codes—the command comes to

halt offense in its beginning, and, to dam up crime at its source—that it exist not at all—that its very potential be blotted out.

"Thou shalt not covet"—thou shalt abjure greed—thou shalt baptize even thy desire against offending selfishness. In this there is the supreme climax of restraint. In this there is a culmination of the law of laws. In this there is a call for Christ in man as He, the Christ is oneness with His God.

Small wonder that after this command Paul, the militant apostle, doubted "if there be any other commandment."

"For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is summed up in the word, namely, thou shalt love thy neighbor as thyself."—Rom. 13:9.

Questionnaire.

1. Define the word covet. Or, indicate the scope and significance of the term.

2. Distinguish between a mere state of mind and the "overt act" as it is termed.

3. Why in man made laws do we find no attempt to control states of mind as such? Why have we failed to attack crime at its source?

4. Is the elimination of a desire for things possessed by another an actual possibility; or, is it merely an ideal toward which we can do little more than look?

5. Why did Paul doubt there being any commandments in addition to the ten commandments?

6. Does the keeping of the tenth commandment involve loving thy neighbor as thyself?

7. What about the claim that the fear of the law neutralizes what might be termed a natural desire to possess another's goods?

Sunday, November 27, 1921

"Thou Shalt Not Covet," etc.

Banish "covetousness" and one stands in the presence of "good will toward." "Good will toward" is that kind of sympathetic friendliness which may ripen into love. Certain it is, that, in the presence of either, covetousness could not remain, in fact it could not come.

Real comradeship after all is the one certain anti-toxine of avarice and greed. How simple the fact! But, from what does real comradeship arise? It cannot be said to come by mere caprice of will.

The habitual flow of selfishness is not something to be diverted or turned back at mere violation. The human will itself is but the urge, or draw, or drive, of the conscious factors in control. Conscious factors in control are but the chorus of impulse arising out of the mental aspect—the mental outlook—the mental vision.

And is not what we behold or vision what we have come to see through the eye of faith—the Fatherhood of God—the brotherhood of man.

Life, as man beholds it, is the reality to man. Humanity, as man sees it, is the humanity man feels. It is not the likeness of blood corpuscles that makes spirit and spirit akin. It is faith in life's relation. It is faith in the power to be and to become. It is faith in the accord of law. It is faith in the unity of existence. It is faith in the singleness of source and of control. In short, it is faith in God that gives vision, and, it is by that vision our faith is kept, and in this faith is fellowship—and out of this faith comes love—a love that encompasseth all law—for upon faith, and upon fellowship "hang all the law and the prophets." Matt. 22:40.

And so "Thou shalt not covet thy neighbor's house," etc., is but the second of the two great commands spelled out in the concrete and specific terms of houses, wives, cattle and the like such as the mind of that day and time would appreciate and could apply.

Questionnaire.

1. Taking up question 7 previous lesson: are we safe in assuming that the absence of covetousness implies the presence of good will toward?

2. While the fear of the law or while resignation to custom may suppress the desire to possess the goods of another does it destroy the desire?

3. Show how the vision of life's relations comes from and is maintained by faith in God.

4. Explain in what way this vision is essential to the real keeping of the tenth commandment.

5. Are we to infer that without what is termed Christian faith we are incapable of true brotherly love?

6. May there not be such a thing as genuine Christian faith that is not so labeled?

7. What are the essential elements of a faith in God such as invariably results in brotherly love?

8. What is the value or weight of a testimony of faith in God in the absence of evidence in conduct of a true brotherly love?

THEOLOGICAL DEPARTMENT

John M. Mills, Chairman; Geo. H. Wallace, and Robert L. Judd

First Year—Ancient Apostles

LESSONS FOR DECEMBER

First Sunday, December 4, 1921

Uniform Fast Day lesson

Subject: Why do I believe that the resurrection and the immortality of the soul are real?

This Fast Day lesson should be called to the attention of all classes a week before Fast Day and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Second Sunday, December 11, 1921

Lesson 36. Two Years in Prison

Reference: Acts 24:25:26.

Aim: An assurance of the truth, and a clear conscience make a man fearless and give him peace even in affliction and persecution.

I. Paul Before Felix.

1. Ananias and Elders.
2. Falsely accused.
3. Paul's defense.
 - a. A clear conscience.
 - b. His testimony.
4. Before Felix and Druscilla.
 - a. Paul condemns sin.

II. Paul Before Festus.

1. Change in governorship.
2. A wicked attempt to lay plot.
3. Charges and denial.
4. Appeal to Caesar.
 - a. Reason.

III. Paul Before Agrippa.

1. Circumstances leading to.
2. A royal assembly.
3. An impressive address.
 - a. An interruption.
 - b. Almost persuaded.
4. Agrippa's decision.

Application: Strive to be on the right side of every question. A testimony comes by right living; a clear conscience, by doing what one believes to be right.

Notes

"During the governorship of Felix he ordered the cruel massacre of the Jews living in Syria. Why Paul was allowed to escape we do not know except that God had further work for him. Felix was hated for his massacre and other crimes and could no longer be trusted as a governor; so he was recalled by the emperor of Rome."

"The place of the meeting of Paul with King Agrippa was not the court room containing the judgment seat but a drawing room in the palace. The occasion was one of grand display for Festus and his noted guest. The company consisted of Jews and Gentiles, chief officers of the Army and the aristocracy of Caesarea. We can imagine the scene. Festus and his officers wore their bright scarlet military cloaks. For the royal personages there were gilded chairs behind which stood the lictors and body guard with their military arms." Weed's "Life of Paul."

Third Sunday, December 18, 1921

Lessons 37 and 38

Lesson 37. The Voyage to Rome

Reference: Acts 27, 28:1-15.

Aim: The inspiration of God gives power, supreme judgment, and divine peace.

I. Paul and the Captain.

1. In Julius' charge.
2. Wins captain's respect.
 - a. How.

II. The Beginning of the Voyage.

1. Paul's companions.
2. Out from Caesarea.
3. At Sidon.
4. From Sidon to "The Fair Havens."

III. Paul Gives Warning.

1. By inspiration.
2. Fair weather seems to make Paul in error.
3. The storm.
 - a. Its intensity.

IV. Shipwrecked.

1. The tempestuous storm.
 - a. All in despair but one.
2. A prophecy.
3. Sailors attempt to escape.
4. Comfort and food.

V. On the Island of Melita.

1. Power of God manifested.
 - a. Effect upon natives.
2. The Gospel preached.
3. The farewell.

Application: What kind of life must one live in order to receive inspiration from God? Specify deeds applicable to daily life of class.

Lesson 38. The World Enriched by a Prisoner Chained

Reference: Acts 28:11-31, Philippians, Philemon, Colossians, Ephesians.

Aim: By injustice and sin, men may hinder God's work for a time, but He will eventually overrule even men's acts to accomplish His purposes.

Discouragement sometimes follows the performance of duty, but that is because one cannot foresee the harvest from the seeds duty has sown.

I. From Melita to Rome.

1. The "Castor and Pollux"—"Twin Brothers."
2. At Puteolo—180 miles north from Rhegium.
 - a. Met Brethren.
 - a. A Sabbath with the Saints.
 - c. Kindness of Julius.

II. On the Road to Rome.

1. Met by friends and saints.
 - a. At Apii Forum—41 miles from Rome.
 - b. At "Three Taverns"—30 miles from Rome.
 - c. Effect upon Paul.

III. Paul a Missionary in Chains.

1. Delivered to captain of guard.
 - a. Permitted to dwell by himself.
2. Chained to a soldier each day.
 - a. Gospel spread among soldiers.
3. Preaches to Jews in Rome.
4. Letters to the Churches.
 - a. Now read by all the world.

IV. Imprisonment and Death.

1. Probable visits to Churches.
2. Imprisonment.
 - a. At time of Nero.
3. His death.

Application: (1) Better to suffer wrong than to do wrong. (2) False accusations cannot injure character. The Gospel of Jesus Christ cannot be overthrown or given to another people.

Notes

"An unfavorable breeze directed the course of the ship in which Paul was sailing, to Rhegium, a city whose imagined protectors were the gods after whom the ship was named. Paul sailed on the Bay of Naples, then as now noted as one of the most beautiful of earthly scenes. Vesuvius as quiet as the day was calm, was decked with its vines of green. No one thought of the hidden fires beneath it that would soon destroy the fair but wicked cities of Pompeii and Herculaneum at its base. Little did Paul or the wife of Felix, who had so lately met in Caesarea, think that she and her child would perish together in the awful catastrophe."

"The Appian Way was the great road leading to Rome. Along it Paul walked, an old man, a prisoner led by a chain, shattered by years of labor and suf-

fering, just escaped from shipwreck, not knowing what trials of body and spirit he had to endure. Paul entered Rome in March A. D. 61."

"It was on the 19th day of July A. D. 64, that a terrible fire broke out in Rome. It raged six days and seven nights, destroying temples and palaces and homes of every kind of the rich and poor, who had to seek shelter even in the tombs of the dead. It is believed that Nero himself set fire to the city. Acting the part of a buffoon, he played upon a musical instrument while the city was burning; careless of the terror he beheld, and deaf to the shrieks of his wretched people. He charged innocent Christians with the burning of Rome. Then followed most bitter persecutions. Paul was called the ringleader of the Christians. He was brought back and imprisoned a second time—not in his own hired house but in a dungeon of the Mamertine prison, still pointed out near the ruins of the Roman Forum. It is the oldest building in Rome. Two cells remain. They are only six and one-half feet in height. There is a circular opening in the top through which the prisoners were let down."—Weed's "Life of Paul."

Fourth Sunday, December 25, 1921

Christmas Exercises

Advanced Theological

First Sunday, December 4, 1921

Usual Fast Day Exercises

Subject: Why do I believe that the resurrection and the immortality of the soul are real?

This Fast Day lesson should be called to the attention of all classes a week before Fast Day and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Second Sunday, December 11, 1921

Temple Marriages and Work for the Dead

Note.—The teacher should outline these two subjects.

Third Sunday, December 25, 1921

Officers of the Church

- I. The First Presidency.
The Quorum of the Twelve.
Presidencies of Stakes.
Bishoprics of Wards.
Ward teachers.
The family.
The individual.
- II. The Foreign Mission.
The First Seven Presidents.
The Quorums of Seventy.
Mission Presidents.
Conference Presidents.
Missionaries.

- III. Quorums and Auxiliaries.
- IV. The Patriarchs.
- V. The Presiding Bishopric.
- VI. Choirs.

Fourth Sunday, December 25, 1921

Christmas Exercises

SECOND INTERMEDIATE DEPARTMENT

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

First Year—Church History

LESSONS FOR DECEMBER

First Sunday, December 4, 1921

Uniform Fast Day lesson

Subject: Why do I believe that the resurrection and the immortality of the soul are real?

This Fast Day lesson should be called to the attention of all classes a week before Fast Day and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Second Sunday, December 11, 1921

Lesson 38. President Lorenzo Snow

Pupils Text: "A Young Folks' History of the Church," Chapter 38.

The following outlines are only suggestive and teachers are requested to make their own outlines.

- I. President Lorenzo Snow.
 - a. Early life.
 - b. Conversion to the Gospel.
 - c. Exodus from Nauvoo.
 - d. Ordained an Apostle.
 - e. Missions.
 1. To Italy.
 2. To India.
 - f. Settles in Box Elder County.
 - g. Mission to the Hawaiian Islands.
- II. President of the Church.
 - a. Special mission.
 1. To free Church from indebtedness.

2. Law of Tithing preached.
- b. Church schools built.



PRESIDENT LORENZO SNOW
The Apostle of Tithing

- c. Utah volunteers return from Spanish American War.
- d. Gospel introduced in Japan.
- e. His death.

Teachers will find a splendid account of the life of President Snow in Jenson's Biographical Encyclopedia, pages 26 to 31. Show picture of President Snow. Point out in this lesson the conversion of President Snow to the Gospel and how he obtained for himself a testimony of this work. Call particular attention to the wonderful work performed by President Snow; his efforts to free the Church from indebtedness. He was the "Apostle of Tithing." Would suggest at this point that teachers discuss for a few minutes the law of tithing. First, that it is a commandment of God. Second, that we are the children of our Heavenly Father and dependent upon Him. Third, the purpose for which tithing is used. Fourth, promises made to those who obey this law.

Third Sunday, December 18, 1921

Use Lessons 39 and 40

Lesson 39. President Joseph F. Smith

Pupils' Text: "A Young Folks' History of the Church," Chapter 39. Use illustrations in the Juvenile.

Teachers will find their references in Jenson's Biographical Encyclopedia, pages 66 to 74.

- I. President Joseph F. Smith.
 - a. Birth.
 - b. Parents.
 - c. Boyhood days.
 - 1. Driven with mother from Nauvoo.
 - 2. Drives team of oxen.
 - 3. At Winter Quarters.
 - a. Herd boy for his mother.
 - b. Experience with Indians.
 - d. Arrival in Valley.
 - 1. Helps to support mother.
 - 2. Taught to read and write at mother's knee.
 - e. Death of mother.
- II. Missions.
 - a. To Hawaiian Islands.
 - 1. Age.
 - 2. Promise when set apart.
 - 3. Difficulties in reaching the Islands.
 - 4. Acquires language by gift and power of God.
 - b. Mission to Great Britain.
 - 1. Drives team across plains.
 - 2. Visits early scenes of the Church.

- 3. Becomes powerful defender of the Gospel.
- 4. His return to the Valley.
- c. Other Missions.
 - 1. Hawaiian Islands.
 - 2. To Europe.
 - 3. To United States.
- III. Chosen an Apostle.
 - a. Labors in the Stakes and Wards of Zion.
- IV. President of the Church.
 - a. Growth of the Church.
 - 1. From poverty to affluence.
 - a. Reed Smoot elected Senator.



PRESIDENT JOSEPH F. SMITH
Defender of the Faith

- 2. Property and buildings.
- 3. Early Church property.
- 4. Joseph Smith Memorial.
- 5. L. D. S. Hospital.
- 6. Hawaiian and Canadian Temples.
- V. Character of President Smith.
 - a. Love and tenderness for children.
 - b. Consideration for the aged.
 - c. Love of family.
 - d. Abhors sin.

- e. Sincerity and love for the right.
- f. True to his convictions.

Consider the boyhood of President Smith, his parentage and the martyrdom of his father, Patriarch Hyrum Smith, and the great love he had for his mother, and how he was taught to read and to pray at her knee. Call attention to the responsibility placed upon him as a boy, driving a team of oxen across the plains, a herd boy for his mother, and his experiences with the Indians, the oxen lost, etc. Mention particularly his mission to the Hawaiian Islands and how the language was given him as a gift from God. Consider the growth of the Church and some of the big accomplishments during his Presidency. The faith, courage, and fidelity of this great leader and prophet should be an inspiration to every Latter-day Saint boy and girl.

Lesson 40. President Heber J. Grant

A splendid sketch is given of President Grant in Jenson's Biographical Encyclopedia, pages 147 to 151.

To be outlined by the teachers

One of the prominent characteristics in the life of President Grant from boyhood has been his determination and tenacity. When he sets his mind to do a thing he works with an untiring zeal until he accomplishes the task. He was deeply impressed as a boy in reading the life of Nephi recorded in the Book of Mormon; especially in Nephi's faith and determination to do whatever the Lord required of him. One of his favorite passages is recorded in the 3rd chapter of 1 Nephi, 7th verse: "I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded; for I know that the Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing he commanded them." This passage has always been a guiding star in the life of President Grant. Mention the incident of his learning to play baseball; also how, from a miserable penman he became one of the best in the school, and further, how he arose from a messenger to president and manager of several big business enterprises. His determination and enthusiasm should be an example and an inspiration to every boy and girl in the Church.

Some of President Grant's maxims have been promptness in keeping appointments and in fulfilling promises; to give

value received to those who employed him and to treat employees with respect and consideration.

Mention the love and respect that he has always manifested toward his mother. When President Grant was a young man he received a patriarchal blessing promising him that he would be chosen



PRESIDENT HEBER J. GRANT
The Living Prophet

as one of the leaders of Israel. Point out the fulfillment of this promise. He presided over Tooele Stake; was chosen an Apostle; filled an important mission among the Indians; opened the Japan Mission; presided over the European Mission and is now President of the Church and God's Prophet.

President Grant has always been a strict believer and observer of the Word of Wisdom and the promises given to those who observe this commandment.

Instill into the hearts of the boys and girls faith and confidence in God's living servants. It would be well to familiarize them with the names of the authorities of the Church.

Third Year—"What it Means to be a 'Mormon'"

WHIT IT MEANS TO BE A MORMON

LESSONS FOR DECEMBER, 1921

First Sunday, December 4, 1921

Uniform Fast Day lesson

Subject: Why do I believe that the resurrection and the immortality of the soul are real?

This Fast Day lesson should be called to the attention of all classes a week before Fast Day and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Second Sunday, December 11, 1921

Subject: Broadmindedness

Text: What it means to be a "Mormon," Chapter 34.

In addition to a study of the text, have the class learn and recite the eleventh Article of Faith: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

The teacher should seek to emphasize the difference between being broadminded and being tolerant of sin or wrongdoing.

Many people condone evil thinking that in so doing they are being broadminded. What does the class think of it? Encourage discussion.

Ask the class to come prepared to cite instances in the history of our own Church that should teach us the necessity of being tolerant of the sincere beliefs of others.

Have the class also discuss the attitude that should be maintained by Latter-day Saint boys and girls toward evil doers

who try to persuade them from a course of clean living by the ridicule of their religion and clean habits.

Joseph W. Richards in "Touchstones of Success," says:

"The first requisite for a useful and successful career is absolute candor with one's self, and the second is to extend that feeling into relations with others, giving others credit for being as honest as you feel yourself to be."

Third Sunday, December 18, 1921

Subject: Helpfulness

Text: Chap. 35.

What does the thirteenth Article of Faith say about this subject? Have the class memorize.

The text suggests enough material for a worth-while discussion on the part of the class.

Can the members of your class suggest some definite plan of helpfulness to some unfortunates this Christmas?

The Savior said that the second great commandment is "To love thy neighbor as thyself." Cannot we adopt some active way of exercising such love?

Finish the year's lessons with the subject: Leading Men Give Reasons.

The teacher should endeavor to have some leading authority of the Ward or Stake present to give briefly his reasons. The class members should be asked to give their "reasons."

In connection with the Christmas spirit the teachings of Christ's Gospel can well be emphasized to the class, if the teacher will take advantage of the opportunity offered.

Remember, you have been trying to teach these children the principles of the gospel. You have tried to help them get an active testimony. Leave with them your testimony of the things you have been teaching them.

Fourth Sunday, December 25, 1921

Christmas Exercises

FIRST INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

First Year—Book of Mormon

LESSONS FOR DECEMBER

First Sunday, December 4, 1921

Uniform Fast Day lesson

Subject: Why do I believe that the resurrection and the immortality of the soul are real?

This Fast Day lesson should be called to the attention of all classes a week before Fast Day and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Second Sunday, December 11, 1921

Lesson 36. "Moroni The Last of the Nephites"

Text: Mormon 8; Moroni 10.

Truth to be taught: "I testify to you that Joseph Smith was instrumental in the hand of the Lord in restoring God's truth to the world, and also the holy Priesthood, which is His authority delegated to man. I know this is true, and I testify of it to you." Joseph F. Smith, "Gospel Doctrine," page 635. A testimony of the truth of the gospel and of the divinity of the Book of Mormon and Joseph Smith's mission will be worth more than all else in the last days.

Point of contact: To be made by teacher.

1. Moroni's writings in the Book of Mormon.
 - a. The last one of the writers.
 - b. The records hidden in the hill Cumorah.
 - c. Moroni's words concerning the coming forth of the sacred records.
2. The hill Cumorah and events connected with it.
3. Moroni's words as to how we may know that the Book of Mormon is true.

Illustration: Purposes of all our meetings—to enable us to gain a testimony of the truth of the Gospel.

Application: Discuss with the children the scripture, "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Discuss Moroni's words referred to above.

1. Moroni. Our lesson this morning is about a noble and great man who lived in this land 400 years after the birth of Christ. His name was Moroni. He was the son of Mormon, of whom we spoke in a previous lesson.

2. In the days of Moroni the Nephites had become so wicked that the Lord permitted the Lamanites to wage war against them and to utterly destroy them. The last great battle between the Lamanites and the Nephites was fought round the hill Cumorah, which is in the State of New York. In this battle thousands of lives were lost. When the battle had ended there was only a few of the Nephites left, and these all perished with the exception of Moroni.

3. Moroni wrote the latter part of the Book of Mormon. He also wrote a brief history of the people called the Jaredites, who came to this land at the time the Lord confounded the language of the people at the Tower of Babel. The history of these people is in the Book of Mormon. It is called the Book of Ether.

4. When Moroni had finished his record, he hid it with the rest of the Nephite records, in the hill Cumorah. There they lay for more than fourteen hundred years, when, through the goodness of God, they were brought to light again.

5. Concerning the sacred records which he was about to hide Moroni said: "Blessed be he that shall bring these records to light; for they shall be brought out of darkness unto light, according to the word of God; yea, they shall be brought out of the earth, and the people of the world shall know about them, and the work shall be done by the power of God."

6. Moroni has told us how we may receive a testimony that the Book of Mormon is true. He says: "When ye shall receive these things [that is, the records of the Nephites] I would exhort you to ask God the Eternal Father, in the name of Christ, if these things are not true. And if ye shall ask with a sincere heart, with real intent, having faith in Christ, God will reveal to you, by the power of His Holy Spirit, the truth of these things."

Third Year—Life of Christ

LESSONS FOR DECEMBER

First Sunday, December 4, 1921

Uniform Fast Day lesson

Subject: Why do I believe that the resurrection and the immortality of the soul are real?

This Fast Day lesson should be called to the attention of all classes a week before Fast Day and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Second Sunday, December 11, 1921

Lesson 35.

Chapter 69. On the Sea Shore.

Chapter 70. "Feed My Lambs."

Read of the events described in these two chapters of our text book in the last chapter (20) of John.

Third Sunday, December 18, 1921

Lesson 36.

Chapter 71. On a Mountain in Galilee.

Chapter 72. The Ascension.

For the incidents in these two chapters related, read in the Bible: Matt. 28:16-20; Mark 16:14-20; and Luke 24:36-53.

Of particular interest to Latter-day Saints is the injunction in Mark 16:15-16, and the signs that are to follow the true believer, verses 17 and 18 same chapter: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The time of His coming is known to the Eternal Father. This fact and the manner of His ascension into heaven are described in Acts 1:6-11. The Gospel is to all people and this fact and what they are to do to be saved after obtaining Faith in the Lord Jesus Christ is beautifully told by Peter in Acts 2:38-39. And this Gospel of our Savior is now being preached by missionaries who are called by the Priesthood of God and who go wherever they are sent and gladly proclaim these glad tidings to the people of the earth.

Fourth Sunday, December 25, 1921

Christmas exercises.

PRIMARY DEPARTMENT

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook

LESSONS FOR DECEMBER, 1921

First Sunday, December, 1921

Fast Day Lesson. Topic: "Why do I believe that the resurrection and immortality of the soul are real?"

Text: I Corinthians 15 (for teachers reading and study).

Reference: Superintendents Department of this issue.

Aim: Through obedience to the gospel of Jesus Christ we may be resurrected from the grave and dwell with Him in His kingdom.

Memory Gem: "He is not here, but is risen."

Pictures: "Women at the Tomb," "Easter Morning" and the "Ascension," found on pages 125, 127 and 129 of "Stories from the Life of Christ."

Outline:

1. Jesus was born. 2. He lived. 3. He died. 4. He was resurrected. 5. His promise that those who loved and served Him should dwell with Him forever.

Whose birthday do we celebrate on Christmas day? Who is Jesus? Where did He live before He came as a baby? Yes, with our Heavenly Father. Why did Jesus come to live on earth? Yes, that He might bless all people; that the sick might be healed; that all who would

might be baptized and receive the Holy Spirit and be saved and return to our Heavenly Father and live forever where God and Jesus are. What became of Jesus? What happened three days after His death? Where did He go after visiting many persons? Yes, to heaven. How can we go to our Father in heaven and Jesus and live with them forevermore?

Lesson 9. Cleansing The Temple

Text: John 2:12-16.

Reference: Our "Stories from the Life of Christ," and Weed's "A Life of Christ for the Young," XVII.

Aim: Reverence for sacred places.

Memory Gem: "Take these things hence; make not My Father's house an house of merchandise."

Second Sunday, December 11, 1921

Lesson 10. The Chosen Twelve

Text: Mark 3:13-19; Luke 6:12-16; Matt. 4:18-22; 10.

Reference: Our "Stories from the Life of Christ for the Young," XIII, XXV.

Aim: The Lord's work is the greatest work a man can be called to do.

Memory Gem: "Freely have ye received, freely give."

Third Sunday, December 18, 1921

Lesson 11. The Sermon on the Mount.

Text: Matt. 5 and 6.

References: Our "Stories from the Life of Christ," and Weed's "A Life of Christ for the Young," XXVI, XLVI

Aim: True happiness comes from the Christian spirit of love, peace and forgiveness.

Memory Gem: One of the Beatitudes.

Fourth Sunday, December 25, 1921

No lesson is assigned as the period will no doubt be occupied on the Christmas thought, either in general assembly or class, with a program laid out locally.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

First Year

First Sunday, December 4, 1921

Fast Day Exercise

Subject: The Resurrection and immortality of the soul are real.

Aim: The more we feel the love shown in the Supreme Sacrifice of Jesus for us, the greater is our faith in the resurrection.

Story: The Resurrection.

Text: Matt. 28:2-4; John 20:1-18. (This text is especially helpful for preparation); Luke 13-52.

I. Opening.

- a. Gathering of wraps (soft music to be played).
- b. Song, "Luther's Cradle Hymn," D. S. S. Song Book, page 214. (Especially emphasize last verse.)
- c. Hymn, "Father of All."
- d. Prayer. (Children repeat in concert.)

e. Song, "Jesus Wants me for a Sunbeam." D. S. S. Song Book, page

211. (First two verses.)

Rest Exercises, To those whom we love we give gifts: Trimming the Christmas Tree. (Let the children suggest that such gifts be for mother, father, brother, or sister whom they love. Let them suggest where they would like to hang the gifts at the top, etc.

f. Forming groups.

2. Lesson Period.

a. Teach gem.

Better than all the Christmas gifts

Any of us can know,

Is the gift of Jesus to the World,

Many, many years ago."

3. Story, "The Resurrection." Through Christ we have eternal life.

Approach.

Show picture of flowers familiar to the children. Where are the flowers that were with us last summer? Where are the little seeds? What are they doing under the snow? When will they awaken?

The Resurrection.

Before giving the story of the resurrection, tell the children about the wicked people crucifying Christ and that they put his body in the tomb. Explain what a tomb is. Show picture if possible.

4. Raised from the Tomb.
 - a. A stone is rolled away by the angel.
 - b. Keepers are frightened.
5. At the Tomb.
 - a. Mary Magdalene.
 - (1) Sees the stone has been moved.
 - (2) Return to tell Peter and John.
 - b. Peter and John visit the tomb.
 - (1) See it is empty.
 - (2) Return home.
 - c. Mary returns to tomb.
 - (1) Her weeping.
 - (2) Jesus comes to her.
 - (a) His words to her.
 - (3) Her joy in seeing Him.
 - (4) She returns to tell disciples.
6. In Jerusalem with the Disciples.
 - a. Jesus appears.
 - (1) Makes himself known.
 - (2) Asks for food.
 - (3) Talks with disciples.
7. At Bethany.
 - a. Jesus blesses disciples.
 - b. He ascends into Heaven.
 - c. At close of lesson sing, "The Nature's Awakening." Patty Hill.
8. Closing.
 - a. Passing wraps (by little helpers).
 - b. Song, last verse, "Jesus Wants me for a Sunbeam."
 - c. Benediction. Teacher lead, children repeating after.
 - d. Song, "Goodbye."

Second Sunday, December 11, 1921

Lesson 34

Story: The Birth of Jesus. (First year outline.)

Aim: The more we love the more we give.

Suggestions for studying lesson truths and the Christmas thought.

"Jesus the Christ," Talmage.
 "The Bird's Christmas Carol," K. D. Wiggins.

"Ben Hur."
 "The Sad Shepherd," Van Dyke.
 "The Other Wise Man," Van Dyke.

1. Opening.
 - a. Gathering of wraps.
 - b. Greeting Song. (Children's Choice.)
 - c. Song practice, "Oh Hush Thee My Baby," D. S. S. Song Book, page 174.

d. Prayer. By child.

e. Hymn, "Father We Thank Thee."
 Rest Exercise, "Oh Hush Thee My Baby."

Let the children suggest different ways of rocking the baby.

2. Group Work.

a. Gem. Same as previous Sunday.

3. Lesson.

Text: Matt. 1:18-25; Luke 1:26-56; 2:1-7; John 3:1-16.

Approach to Lesson.

What did you see on your way to Sunday School this morning? Who blesses us with this beautiful world? Why? Tell of the greatest gift God gave to the world.

4. The Promise of the Gift.

a. Prophecies.

5. The Announcement of the Birth.

a. By Angel Gabriel.

(1) To Mary.

(2) The conversation.

(3) One result is her visit to Elizabeth.

d. Her song of praise.

b. To Joseph.

(1) In a dream.

(2) The message and the results.

6. The Journey to Bethlehem.

a. Preparation.

b. The road.

c. Their arrival.

(1) Go to Inn.

(2) Go to stable.

7. The Birth of Christ.

a. Mary's care.

(1) Wraps the baby in swaddling clothes.

(2) In the manger.

Sing, "Away in the Manger."

8. Closing.

a. Passing of wraps.

b. Closing song. (Children's choice.)

c. Benediction.

Third Sunday, December 18, 1921

Lesson 35. First Year Outline

Text: Luke 2:8-20.

Helps, "Jesus the Christ," pp. 93, 94.

Aim: The more we love the more we give.

1. Opening: Quiet music.

a. Gathering of wraps by children.

b. Song practice. Teach "Little Lambs so White and Fair."

Little lambs so white and fair
 Are the Shepherd's constant care
 Now He leads their tender feet
 Into pastures green and sweet.

And they listen and obey
Following where He leads the way.
Heavenly Father, may we be
Thus obedient unto Thee.

- c. Hymn, "Once Unto the Shepherds," Patty Hill, page 33.
- d. Create atmosphere for especially being thankful to Heavenly Father for the gift of Jesus and what He did for us.
After atmosphere is established teacher offer prayer having class repeat.
- e. Song. Children or teacher's choice.
- f. Rest Exercise. How many have a pet lamb? Would you like to have one? If you had one and it was cold what would you do with it? Yes, you would have to keep it warm and protect it from the cold. Yes we could build them a nice warm pen. What would you like to build it out of. Let children choose each one using the material they want. When the pen is finished, what else can we do for our pet. Yes, give it a drink. But where shall we get the water? Pump and carry water. Next feed it. Let children tell where they get the feed.
- g. Go to groups.

Lesson Story. The Shepherds

Where the use of the sand table can

be obtained, it would be splendid to illustrate this story with the objects. Cut sheep and shepherds from stiff paper. Paste matches, one on each side of legs to make them stand up. Then make hills and hollows, streams, etc. Also cut shepherds from card board. Where you can't get sand table it could be worked out on the floor in center of group.

Cut paper houses and stable from stiff paper so the houses may be pinned instead of pasted: fold and paste so it will stand. This forms city of Bethlehem; cut silver star; let child hold it over the stable. Let other children move shepherds to city as story is told.

Introduce the story by showing your cut out sheep. Let children tell where the sheep feed, what they eat, and who cares for them. Then show shepherds. Let children place them on the floor. When you come to the part of the story where the shepherds hear the angels, have the teachers sing the chorus of "Far, Far Away." D. S. S. Song Book, page 81. At close of lesson present each child with a cut-out sheep.

- h. Song. Teachers and children sing "Far, Far Away." D. S. S. Song Book, page 81.
- i. Quiet music. Gathering of wraps.
- j. Goodby song. Children's choice.

Ina G. Johnson.

Fourth Sunday, December 25, 1921

Christmas exercises

A Moment to Pray

By Annie Malin

You are busy? Yes, life is a work-shop,
Where each one is called on to work.
You are tired? Yes, toil makes one weary,
And often we're tempted to shirk;
But sure as night follows the daylight,
And day follows night on its way,
Amid toil and strife,
As we go through our life,
There's always a moment to pray.

You are busy? Well, praise the good
Father
Who gives us the power to work.
For toil is a boon and a blessing,
Tho' oft we are tempted to shirk.
Ah, a life full of service is blessed,
And ever at close of the day—
Let us lift up our eyes
To His beautiful skies,
And give thanks for a moment to pray.

You are busy? There always is time,
friend,
To give to your neighbor a smile;
There's time to make lighter his burdens
By showing your interest the while.
There always is time to speak kindly—
And then at the close of the day
Your heart will be glad,
You've made some one less sad,
And you'll still have a moment to
pray.

Children's Section



All for Teacher

Lucile Talmage Carlisle.

Mary Katherine was sitting in the living room, studying her arithmetic lesson, when her father came in with a little package for Mother.

"How perfectly beautiful!" said Mother. "Did you say your Aunt Elizabeth sent them? I never saw such exquisite pearls, did you? But of course I'll never use them—I never wear earrings, and I never shall."

Mary Katherine slid down from her high perch on a chair piled with cushions, for she was only eight years old, and her legs were very short, and ran to see the present.

"Aren't they beautiful, Mary Katherine?" said her mother, leaning down to show her the earrings in their purple velvet box. Mary Katherine would have rather had the box than the earrings.

"Yes," she said. "I should think you would wear them."

But Mother said no, and Mary Katherine climbed back to her cushions and the arithmetic lesson.

Mary Katherine did not have to get lessons at home. She only did it because she liked to, and because she wanted so badly to get a hundred each day, in Miss Ware's room. Everybody loved Miss Ware, and Mary Katherine thought she was the dearest teacher in the whole world. So she said her multiplication tables up to six, and wrote the ones up to nine (which was as far as they had learned) until she nearly tumbled off the cushions from sleepiness. Then she went up to bed.

She was all ready for school the next day at twenty minutes after eight. She carefully untied the napkin from her neck while Mother scrubbed a little jam spot from her brother Frankie's blouse. If Frankie had been in Miss Ware's room, he would not have scorned to wear his napkin bib fashion, and so keep his clothes immaculate.

"Mother," said Mary Katherine, "what could I take to Miss Ware today?"

"Aw, she's always takin' something to her teacher," jeered Frankie, who was in Miss Barnes' room, and never got his lessons at home.

"Well I think that is very nice, Frankie," declared Mother. "Suppose you take that big beautiful bud that I saw on the pink rose bush. I'm sure Miss Ware would like that better than anything you could take to her."

Mary Katherine would have much preferred to take something "expensive," but she had learned to trust Mother's judgment, so she ran off and cut the big pink bud, and stripped all the thorns off the stems before she started to school.

In the school yard she met Dorothy and Janet and Adele, her three dearest chums.

"Oh, I brought this," said Dorothy, proudly uncovering a little book, with beautiful green leather covers, which changed shades if you rubbed them back and forth.

"What does it say?" demanded Mary Katherine. "Have you read it?"

"It's not specially to read, silly. It's to look at, and rub on the leather."

"I brought this," said Adele, showing a big square of figured silk—rose color, with flowers of blue. Adele was an only child, and such a baby! "My mama gave it to me to make doll dresses, but I'm going to give it to HER. I'll bet she can make her something out of it. I bet she'll like it."

Janet looked straight ahead, and put her hands behind her, for she did not have anything in them. "I didn't bring anything," she said at last. "My mother wouldn't let me—and I didn't want to anyway."

Dorothy, running, arrived in the room first, and went straight to teacher's desk with her offering. After that, Mary Katherine was almost ashamed of her poor little rose, so she waited until the bell began to ring before she stole to the front of the room, and laid the flower on the very tip edge of the desk. Then she scurried back to her seat, scarcely hearing Miss Ware say, "Oh, thank you, Mary Katherine. That is simply beautiful." She was wishing very hard that she had brought something "expensive."

Teacher was very kind to all of them that morning. But she was just as sweet to Janet as she was to Dorothy or any of them, and once she stopped at Janet's desk and tied the blue ribbon bow that was slipping from her smooth black braid. After that, Adele ran to the desk three times to have Miss Ware tie the ribbon on her yellow curls, although it was not even loose. Mary Katherine wondered why teacher was so nice to Janet, who hardly ever brought her anything to school, while Dorothy brought something nearly every single day.

Mother was in the parlor when Mary Katherine came home at noon. She was talking with a visitor, and showing her Aunt Elizabeth's earrings.

"As far as the earrings are concern-

ed, I'll never have any use for them. And I don't believe in unused family heirlooms. I don't just know what to do with them," said Mother, as she put the lovely box on a table.

Mary Katherine carried the purple box to school with her, after lunch. "Mother said she didn't want them," she told herself over and over, "so it's all right to give them to teacher."

"Oh, oh," said Dorothy and Adele when they saw the earrings, but Janet said quietly, "I wouldn't give them to her if I were you. I don't think she would like them."

"I think she's just jealous," whispered Adele, and Mary Katherine said aloud, "I think you're just jealous. So!" After that Dorothy did not speak to either of them all afternoon. She went off all alone at recess, and sat in a broad window with a book, although it was only a spelling book.

It was nearly closing time before Mary Katherine found courage to take her gift to teacher. Her face was flushed, and her heart was beating so loudly that it seemed to thump-thump right in her ears. "Mother didn't want them, she said so," protested Mary Katherine, and she laid the box on the teacher's desk. After that she did not look up from her reading book once. Somehow she was afraid to. She thought she heard Miss Ware calling her name as she marched out, but she did not stop to see. Instead she ran away home as fast as she could run. She heard Mother in the living room, but she did not go in. She did not know what to do. At last she took a fashion book and some scissors to the front porch, and sat down in the corner to cut out paper dolls. She sat here snipping and thinking, so quietly that the pretty lady who came up the walk and rang the door bell did not see her. It was Miss Ware.

The little girl was terrified. What

would Mother think if she should tell her about the earrings? Would she ever love her again? Her eyes filled with hot tears, for she was sure she would not. Then she remembered Janet, and she wanted to cry all the harder. She stooped low behind the porch chair, so that Miss Ware would not see her there. Then she realized that she was hiding, and she could almost hear her mother telling her not to be a sneak—not to back out of the blame if it belonged to her.

So before anyone had answered the door, she sprang forward herself, straight to Miss Ware's side. "Teacher—hello," she said. Mother was coming to the door. Her quick footsteps were sounding down the hall. Teacher slipped the little velvety box into Mary Katherine's warm little hand, and Mary Katherine understood.

"Here, mother," she said, almost before Mother had finished saying "How-do-you-do" to Miss Ware. "I took it to teacher. You said—you said—you said you didn't want them." Then she started to cry.

Through her sobs she heard teacher explaining to Mother. "I don't know what to do about the children. They insist upon bringing me the most unheard-of presents, constantly, and it is the problem of my life to make them stop without hurting their feelings. It started with flowers, and I love those, once in a long while, but I would so much rather they would not bring anything else. It seems that these three little girls have been trying to do the most, and of course I have appreciated their spirit, but they would make me so much happier by not doing anything at all except getting their lessons, and always being on time. Little Janet seems to know that already, and it has made me so glad. I hoped she would help the others to realize. By the way, Mary Katherine, have you

and Janet had a little quarrel? I saw her all alone, going home. She didn't look a bit happy."

Mary Katherine nodded tearfully. "She's mad at me. She—she tried to tell me——"

"Then you had better go straight over to Janet's, and make up before dinner time," said Mother lifting her to her feet. Teacher smiled and kissed her, but it did little to cheer her up. She wanted Mother to kiss her, and she was afraid she would never kiss her again. She pulled Mother's head down, and whispered in her ear, "I'm so sorry. Mother, and I—I'm so sorry." It was all she could think of to say.

Then Mother did kiss her, and her kiss felt warm and sweet as she ran off to make up with Janet. She had forgotten all about teacher. Mother loved her again. Mother loved her!

Edith

By Bonnie Daynes—age 13

Once upon a time, there lived a man with his three daughters in a small village in France. They were very poor, but the eldest daughters tried not to show it. As a result of this, the father and the youngest daughter went with hardly anything to eat or wear, while the older girls spent all their father's hard earned money on themselves.

The girls were all pretty when they were young, but as they grew older, the eldest two grew uglier because of their bad ways and the youngest grew more beautiful every day. The sisters were jealous of her beauty and gradually began to hate her because of her beauty. The eldest girls, Alice and Jane, made their younger sister, Edith, do all their work. The father was very much displeased with the older girls and his only comfort was Edith.

Edith had long, golden curls and big, clear, blue eyes which showed her sweet disposition at a glance. Her cheeks were as soft and pink as a rose and her full lips were like a ruby. Her chief delight, as a child, was to play among the flowers with the birds and butterflies. As she grew older, she grew out of these childish ways and became more considerate of her father and sisters. Although her clothes were shabby, her sweet face so attracted the attention of every one that they did not notice her clothes.

Besides all these, she was a religious girl. She had a pure heart and soul because of her faith in God. The only thing she had that she could really call her own was a small Bible, out of which she read every night before going to bed. The elder girls were not like her in any respect. They were homely, disagreeable, vain and irreligious girls, who only thought of good times and clothes.

The father was a shoemaker and had to work hard for the small amount of money that he got. He was growing very old and on Edith's eighteenth birthday, he was compelled to retire from work.

As the two elder girls refused to work, Edith, while yet so young, was compelled to seek employment to support the family. She tried day after day, but was unable to find work and gradually the few pennies that she and her father had saved disappeared.

At last, in desperation, she decided to go to the Royal Palace. Accordingly, next day she set out for the palace and when she arrived there, after much questioning, she went to the kitchen and asked for a position. She was given one which enabled her, by much hard work, to get money and, therefore, support the family.

The Prince of this country was an only son and somewhat pampered. He

had set his heart on marrying a beautiful daughter of a shoemaker. Everyone thought he was crazy and tried to persuade him to change his mind, but he would not. The King, therefore, sent out messengers to bring before the Prince every daughter of every shoemaker. As Edith was working in the kitchen at this time, she did not hear the summons.

Alice and Jane came, besides many other girls. After casually glancing over them, he sent them away saying that his bride was not among them.

Things went on in this manner for some time and as the King and Queen were aged the people began to demand the Prince to marry, which he would not do, until his true bride came along.

At the same time Edith, in the kitchen, had been doing good work and was now a waiting maid. On her first appearance before the King and Queen and Prince, she became a devoted servant to the King and Queen and an ardent admirer of the Prince. As she entered, the Prince uttered an exclamation of joy, which, as she advanced, he smothered. When she was before him, the Prince asked:

"Who is your father?"

"My father, sir, is Peter, the shoemaker," answered Edith.

"Ah! then why were you not here not heard of the exhibition?"

"I beg your pardon, sir, but I had not heard of the exhibiton."

With this, Edith left the room and continued her task. At last, as her curiosity was too great to overcome, she asked Mary, one of the housemaids, about it. Mary told her how the King had ordered every daughter of every shoemaker to be brought before the Prince and how the Prince had turned them all away, saying that his bride was not among them.

At the same time, in the throne room, the Prince told the King and Queen that Edith was to be his bride

and that he would have no other. The King was angry at his son and said, "My son, you cannot marry this girl until you do three things that I tell you, and I warn you they will not be easy."

The Prince, however, was firm in his decision and said that he would do anything required,—just name the three tasks. He then went to Edith and told her that she was the one he wanted for his bride, but he could not have her until he had done the three things which his father would tell him to do.

"My father," said he, "is very much opposed to our marriage; but I have set my heart on it and I know that I could love no other than yourself. Father will probably make the tasks very hard, but if you will pray for me and think of me, I will return safe."

The Prince commanded that Edith be dressed like the Queen and live in the palace with her. The King finally consented to this and Edith was given a beautiful apartment with a wardrobe full of many queenly gowns. When Edith was dressed in a beautiful gown, she shone like the sun. The King, seeing her, decided not to make the Prince leave the country to perform his tasks but to make him perform them there and then.

Accordingly, the King summoned before him the Prince and Edith and said to the Prince:

"I will now announce the three things which you must do. The first is to proclaim to all that you have found your bride; the second is to send messengers to all inviting them to the wedding feast, and the third is to prepare for the wedding."

The Prince turned to Edith and said, laughingly:

"You see, I was very much mistaken, but those things are the very things that I shall do at once."

Edith's father and sisters were invited to the wedding. The father was

given new clothes by the King but Alice and Jane had to wear their own old dresses. They set out at once for the palace and when Alice and Jane saw Edith, their proud hearts melted and they threw themselves at her feet, begging forgiveness. Edith gladly forgave them and invited them and her father to live with her at the palace, which they did.

The father was very happy but also very old. Before his death, he saw Edith firmly established as the Queen whom everyone loved because of her generosity and her sweet disposition. Alice and Jane were ladies of the court and were content to merely serve Edith. They all lived happily ever after.

Mistakes

Oh, well, everybody makes mistakes! I don't make any more than the average, I imagine," Kent said carelessly, when his attention was called to a glaring error in his work. His father looked at him keenly.

"So that is going to be your standard in life, eh—not to make more than the average number of mistakes? It seems to me that is one of the greatest mistakes you have made yet." He paused at the boy's flush under the stern tone and words; then went on more gently:

"I wish I could make you see it as it looks to me, Kent—that we should all try to cut our mistakes down to the lowest possible minimum. It makes for more real success in life, for greater results, for less waste of time and energy. It takes just as much time and strength to make mistakes as it would to make a splendid, all-right success. Sometimes the mistakes can be remedied, to be sure. But the time and effort that went into it are gone forever, time and effort that ought to have gone into some splendid success, that can never be attained be-

cause that particular mistake crowded it out and took its place."

When you look at the matter in this light, does it not seem that Kent's father was right? Let us take his viewpoint and try to achieve the minimum of mistakes, and so make room and time for the maximum of real and worthy things—things that will count for good, for progress, for service of one's fellows and improvement of oneself. We were not sent here to make mistakes and be content; rather, to fight and overcome our own and to help others to do the same with theirs.

—*East and West.*

Animals as Weather Prophets

The Indians, at all times most careful observers of conditions whereby change in the weather may be expected, claim that unerring knowledge of such changes is possessed by certain animals. And as their days are spent for the most part out of doors, they are no doubt able to recognize signs.

For example, the actions of a common house cat are keenly watched. If this fireside friend licks its fur from head to tail, fair weather may be expected; should this action be performed in an opposite direction, a coming storm is the Indian prediction.

The croaking frog is claimed to utter its loudest notes when showers of rain or snow are not distant.

The weather to be expected during winter may be foretold by the quantity of food a squirrel conveys into its snug quarters. Should the little animal be observed storing its food within a cavity in the tree trunk, several months of frigid climate conditions is assured.

The weather prophet regarded by the Indians as an unflinching source of authority is the muskrat, for when its home of reedy bulwarks is constructed

high in elevation, such surely indicates a winter of deep snows.

Should the woodchuck excavate a wide hole in which to place its winter supply of food, plenty of snowfall may be expected.

The dam of a beaver when built of an unusual thickness, displays to the Indian a sign that many weeks of coming cold intensity have become known to the animal.

—J. D. Athelney Evans.

To His Father

DEAR FATHER:—I see by the bunch of home papers that arrived today that you failed to receive the appointment you have been working for. And not only that, but that a younger man received the plum. Now, I don't want you to feel badly about this. You have done more than your part always, not only as a citizen, but as a friend, and no one is going to think any the less of you because some one else won out.

It has always been a matter of pride to me to know you have been upright and honorable always, and that no one could in justice say a word against my dad. I have often thought I would like to tell you what you have been to me as a father. But it is sometimes hard for young men to express all they feel. At least, I know one of them who can not.

But say, dad, there's been nobody like you—so faithful, so industrious, so self-sacrificing, wearing your old clothes and old shoes that we might have new ones.

I realize now what you have been to us all. This overseas experience has made some things shine as the sun, and one of them has been your devotion to your family. I want you to know how I feel about it.

As I've lain on the ground wrapped in my blankets here in France, with the stars keeping vigil over me, I've had time to ponder on a good many things

I didn't used to think of very much, and to appreciate what a father you have been to me.

You remember that I left a little account in the bank when I left. Some money I had saved over and above my expenses. I have more than enough to meet my needs here, and I don't like the thought of you going without. Use every cent, dad, and remember always that that what I have is yours.

When the shrapnels and shells were flying the thickest before the armistice was signed, I wanted to come through unscathed, not so much for my own sake as for yours. I wanted to pay back. And that hope has been realized. I shall return in as good shape as I left, thanks to yours and mother's prayers.

And when I do return, which I hope will be soon, I want to be to you in the last twenty years of your life what you have been to me in the first twenty of mine.

Bless you for it all, the tenderness, the love and the principles you instilled into me. It made a man of me, dad, a fighting man. How could your son be anything else?

So use the money and don't feel hurt about missing the appointment. Better days are just ahead.

Ever your devoted and affectionate son,

GRANT.

He was sitting at his desk, with the letter in his hands, when some one came in.

"What's the great joy?" cried a familiar voice. "You don't look much like a man disappointed because of not receiving that appointment. What's happened?"

The father who had received that letter struggled for a long moment with a lump in his throat.

"Just a letter from my son," he replied. "You see," he added, "I—I didn't know how much he thought of his old dad."—*S. H. M. in Boy's Life*

The Game of Acting Proverbs

This game is real fun, and can be played by dividing the boys and girls into actors and spectators, or by one person at a time going out and acting the proverb and the rest watching and guessing.

The former plan provides more fun and scope for the actors.

A proverb is chosen while the party is out of the room, and then they have to enter and act the proverb while the others have to guess it.

For instance, for "a rolling stone gathers no moss," a cushion or footstool could be rolled round the room, then picked up and examined with evident astonishment.

Or, for "a stitch in time saves nine," one boy could come in and get one stitch put in a tear, while another refuses to be sewed, then, a little later, the one who refused runs in and has to have nine stitches put in, and so on.

Some Proverbs that Might be Used

"A rolling stone gathers no moss." "A stitch in time saves nine." "There's many a slip 'twixt cup and lip." "All is not gold that glitters." "Many hands make light work." "Too many cooks spoil the broth." "New brooms sweep clean." "Look before you leap."

The Kind of Boy Wanted

I don't want a boy out of the reformatory," said the farmer. "I want a boy to form, not to reform." A boy with a bad record is not much wanted anywhere. Usually he wishes he could change his past acts. But there's a great deal of truth in the saying that the best way to change the past is to put a stop to it before it happens. The boy who thinks in time and stops in time before doing evil is the one who is safe afterward, and glad that he didn't go on.—*Ex.*



THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The Lost Children

Mary and Willie lived with their father and mother at the edge of a wood. Willie was nine years old and Mary was seven.

On this day their mother and father had gone to town to do some shopping, and had left Mary and Willie at home alone.

Before their mother left, the children asked her if they might go into the woods to pick flowers.

"No, children, not today," said the mother. "You might get lost."

After their mother and father were out of sight, Willie said, "Let's go into the woods anyway. We can be back before mother and father come home."

"But mother said not to," said Mary.

"I'll go by myself then, if you don't want to come," said Willie.

Mary begged him not to, but he said he was going and started out, so Mary followed him.

They picked flowers and were having a good time when they noticed that it was getting dark. They wanted

to go home, but could not find the path.

"I'm afraid," said Mary.

"Don't be afraid," said Willie. "When the moon rises the fairies will come. They will take us home."

"But what if they shouldn't come?" said Mary.

"Oh, they will come," said Willie. He was afraid they would not come, but would not show it.

"Oh look Mary, there comes the fairies!" cried Willie, when they had sat in silence for a short time. He pointed to a light in the distance that was coming nearer and nearer. They heard the bark of a dog and their own old Rover bounded towards them, and behind him came their father and Uncle Ned.

The children ran to meet their father and uncle. Their father kissed them and led them safely home.

Their mother was so glad to have her children back again, that she did not punish them.

"We'll never run away again," said Mary and Willie, as they climbed into bed. And they never did.

Nora Young,
Age 10. Sterling, Alta., Can.

My Pet

I have a pet donkey,
He is very spry.
He can kick your hat off,
And never bat an eye.

He is very nimble,
And once in a while,
He leaves his rider
All heaped in a pile.

His name it is Tricksey,
And not once in his life
Did he ever pick a soft place,
On which I could light.

Charles Noyes.

Age 10. Victor Ut., Box 242



Photo by Almon Bate,
Age 15. Brigham City, Utah

The False Accusation

"Dorothy, you have never before disobeyed me, but now I will have to punish you for doing so. You know I told you not to go swimming while

I was away." It was Mrs. Stewart speaking.

"But auntie, I didn't go in swimming!" exclaimed Dorothy in surprise.

"You needn't try to deny it for my own daughter Elizabeth saw you, and told me about it."

"Won't you give me two days to prove I didn't do it?"

Mrs. Stewart consented. Dorothy went to her room and began to cry. This was the first thing she had been accused of doing that was wrong since she came to live with her aunt.

"Auntie is not to blame for accusing me wrongfully. It's all Elizabeth's fault," she said. "She is jealous of me, because auntie always is telling her how obedient I am. She thinks now she can't brag about me being obedient. She went to bed, but did not sleep.

At school the next morning she told her teacher, Miss Bruce, about her trouble.

"I will try to help you all I can, Dorothy, for I know what you say is true," said Miss Bruce.

During the day Miss Bruce noticed Elizabeth talking to her friend. She listened closely to what they said.

"Well, I've got even with Dorothy at last," said Elizabeth.

"Even at her for what?" asked her friend.

"Well, mother always said Dorothy never disobeyed her, so I told mother that while she was away Dorothy went in swimming, although she knew mother did not want her to. Mother believes me so she can't hold Dorothy as an example now," answered Elizabeth.

That night Miss Bruce walked home with Dorothy and spoke to Mrs. Stewart.

"Your niece told me all about her being accused of disobeying you, but now she is entirely cleared."

Just then Elizabeth entered and running to her mother said between

her sobs, "Oh mother, I told a terrible lie! Dorothy didn't go in swimming at all. I felt all right about it for awhile and then something just forced me to confess!"

"Elizabeth has told you what I was going to tell, so I might as well go now," said Miss Bruce as she left the house.

Mrs. Stewart turned to Elizabeth and said, I was going to punish you but now I have changed my mind. Anyone who has the nerve to confess and repent is too good to punish."

"I hope you will pardon me for accusing you, Dorothy."

"With all my heart Auntie."

"Never shall I tell a lie again," said Elizabeth.

Bernice Jacobs,
Rexburg, Idaho.

Age 12.

Flowers

I love the flowers
So bright and gay
I pick a vase
Full every day.

As well arranged
As I am able,
I place them on
The center table.

And with their faces,
Bright and gay,
They help us pass
A happy day.

Carma Ballam,
Hyde Park, Utah.

Age 11.

Sadie Snow's Paper Doll

Sadie Snow was a little girl about ten years old. She lived in a large house, which had an inviting lawn in front and a lovely flower garden by the side. Sadie was a very polite little girl, who had many friends.

She delighted in going on errands. One day when she went for the mail it happened that a magazine which her mother subscribed for, came with the mail that day. As she was walking home Sadie, who was looking through the magazine, came to the prettiest paper doll she had ever seen.

Sadie's mother, when she finished her magazines, lent them to an old friend of hers, who was rather poor. She often found a selection in the magazine which would help her in the saving of food or clothing. Mrs. Snow had very kindly told her she was welcome to cut out such articles.

When her mother had finished the magazine she asked Sadie to take it over to Mrs. Brown. Sadie started over. After she had gone part way the thought came to her to tear out the sheet the paper doll was on. But on the other side was an article which she knew would be very helpful to Mrs. Brown, so she didn't tear it out.

When Sadie went to get the magazine she found the paper doll still in it. On asking Mrs. Brown about it she said, "I thought you might want the paper doll, so I copied the article and left the page in the magazine."

"Oh, Mrs. Brown," cried Sadie, "I thank you so much."



Drawn from copy, by Dorice Palmer, Age 11

And Sadie loved that paper doll much better than she would have done had she torn the sheet out.

Shirley R. Gudmundsen,
Age 11. Parowan, Utah.



Ready for the Opera

Drawn by Veva Hawkes
Age 16. Moab, Utah.

Autumn, the Beautiful

Autumn to me is the most beautiful season of the year. The mountains towering above us are very picturesque with their snowy peaks and beautiful coloring of red and green below.

The magnificent autumn trees with the cool breezes rustling and singing through their crimson and yellow leaves make happiness in every soul.

The big red apples on the trees and ground, the yellow corn shocks waving in the wind and the large, smooth pumpkins lying in the field all makes one feel that God is giving us all there

is to give and that our summer's work is done successfully once more.

We should be very thankful to God for all of His blessings which we receive.

Norma Bingham,
Age 14. Riverdale, Utah.



Drawn by Vella Ruth Morris
Age 8. Parowan, Utah.

Fairy Folk

We fairies live in mossy nooks,
Close by sweet glimmering sparkling
brooks.

We dance and sing in meadows fair,
Without a thought of work or care.
We never dance till shadows fall,
And into their beds the children
crawl.

So don't be trying to find us, pray,
For we will be hidden safe all day.

Avon Poulter,
Ogden, Utah.

Age 13.



Drawn by Geo. Smithson,
Age 15. Woodruff, Arizona.

Johnny's Birthday

It was a bright summer's day, and the birds were hunting food for their babies.

It was Johnny's birthday. He was ten years old, and his mother had given him fifty cents.

"Fifty cents is a lot of money," he

said, "but I will go down town and buy me a book."

So when Johnny had cut his wood and carried his mother some water, he went down town and went to the book store, and bought a *Juvenile Instructor*.

I heard Tim say he had one of these books and that it had the best stories in it he had ever read.

Johnny did not waste another moment, but went right home. And that very night his mother read him stories out of the *Juvenile Instructor*.

"Oh! mother," cried Johnny, "I've spent the best birthday I have ever had. In the morning I am going to get a job, and earn One Dollar and Fifty cents, then we can get a *Juvenile Instructor* once a month for a whole year."

Luella Bickmore,
Age 11. Tremonton, Utah,
R. F. D., No. 2.



"The Vamp"

Copy by Vonza P. Whitmore,
Age 11. Whitmore Apts. No. 5,
West First South Street, S. L. C.

The Widow and her Daughter

Once in the mountains of western Virginia, there lived a widow and her two girls, Margaret and Lucile.

One day the youngest girl went out into the forest to hunt for strawberries (as they were very poor). She was picking them to sell at the market. As she was going through the forest, she looked and there were the men with their large baskets and sacks. The little girl waited till the men

came out of the field and then she went in. As the men were in a hurry they left some of them that were hidden under bushes and logs, and these the little girl got. When she went home she measured the berries and found that she had three quarts. Her eldest sister, Margaret, had come to the forest the day before but she had not found any for she was very haughty and thought herself too good to stoop down to get the berries. When Lucile came back from market she had got enough to buy 3 quarts of meal which Margaret enjoyed very much.

One of the girls was haughty the other was humble and patient. I am sure you see which one got along the best.

Ethel Smith,
903 9th St.,
Columbia, S. C.

My Grandmother

I have a loving grandma
Her hair is white as snow,
And often on a visit
To her pretty home I go.

I love to feed the little ducks,
I love to see them play,
I love to gather up the eggs,
When hunting in the hay.

She has a pretty garden
With rose bushes here and there
And with their sweetest fragrance
They perfume the summer air.

My grandma is a cripple
She cannot walk at all;
But still her testimony is
The strongest of them all.

She loves the precious gospel,
And wants us all to be
Like her, a faithful "Mormon,"
Then our Savior we shall see.

Myrtle Arrington,
Age 13, Town Bluff, Texas.

The Little Brook

Up among the mountains high
A little brook began to sigh,
"I'm going to visit the whole wide world,"

As in and out the little brook curled.

It peeped in every little nook,
Ah, this happy little brook!
It made a funny laughing cry,
As it went hurrying, splashing by.

O'er the pebbles the brook went dancing,
Rippling, murmuring, gleaming,
glancing,
Singing a song I like to hear,
This little brook so shallow and clear.

Olive M. Beckstrand,
Age 12 Shelley, Idaho, Box 177

The Last Shell

On the twenty-fourth of July, 1919, Grandpa, Mother and Father and we four boys went to Skunk Creek Canyon for the day. After dinner we four boys took a long walk. When we returned we came down a logging trail. About forty years before my Grandpa was working in the Skunk Creek saw mill. One day he was riding down the logging trail, when he saw a bear about two rods ahead of him. Grandpa had a pistol and five shells. The bear turned and ran up the hill with Grandpa after him. Grandpa's little dog would run up and bite the bear's heels and make him angry. Once the bear stopped and the dog went head over heels down the hill. When the bear got to the top of the hill he climbed a tree. Grandpa rode around the other side of the tree where he could see the bear's head through the pine boughs. He only had one shell left now. Grandpa lifted the gun shot and killed the bear.

Owen Bingham,
Age 11. R. F. D. No. 1, Box 106,
Morgan, Utah.

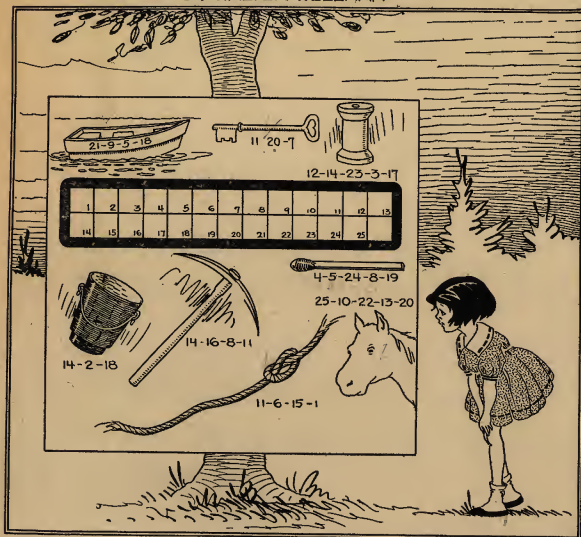
Honorable Mention

Anna Behle, Thatcher, Idaho.
 Grace Bloomfield, Toodlena, New Mex.
 Sarah Bloomfield, Toodlena, New Mex.
 Bessie Bone, Columbia, S. C.
 Effie Buzderson, Mayfield, Utah.
 Lamoni Carr, Centerville, Utah.
 Fred Christensen, Manassa, Colo.
 Mildred Dudley, 131. F. St. S. L. C.
 Fae Davis, Venice, Utah.
 Osborne Edwards, Panaca, Nev.
 Julia B. Fullmer, Culleville, Utah.

Nola Hall, Enterprize, Utah.
 Mildred Hansen, Richfield, Utah.
 Bernice Jacobs, Rexburg, Idaho.
 Frances Isabel Jennings
 Georgia Lofthouse, Tetonia, Idaho.
 Normad Madsen, Silver City, Utah.
 Arthella Miller, Venice, Utah.
 Clara Moore, Spanish Fork, Utah.
 Lavinia Mitchell, Salt Lake City, Utah.
 Helen Schmidt, Peru, Ind.
 Ilma Wadman, Promontory, Utah.
 Joseph Wendell, Salt Lake City, Utah.
 Alice Wood, Soda Springs, Idaho.

A PROVERB

BY WALTER WELLMAN

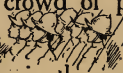
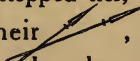


Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us the best article of not to exceed two hundred words, or poem not to exceed twenty lines on the subject of Colum-

bus or Thanksgiving. Answers must be in by November 10, Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

Somebody and the Princess.



TARAN-TARA! ^X the  were blowing and the  were flying, for the King of Patakia was going a-riding at the head of his soldiers. How gay it was out in the Palace Park! Every  was jumping for joy and every  had a bright  on his forehead and a great crowd of people had come to see the  and his  ride away. Now the little  was up in the royal nursery in the very oldest of her two hundred and seventeen  and a big  when she heard the  blowing "Taran-tara!" "I want to see my King-papa ride away!" she cried, and off she ran down the . The tall guards ought to have stopped her, but they were too busy polishing up their , and the pages ought to have stopped her, but they were too busy peeping out of the , and the cook and the kitchen-maids ought to have stopped her, but they were too busy making  and , and she ran right out of the back  and down into the Park and dear, dear, in a minute she was in

the middle of the crowd and she was so little she couldn't see a thing! "I want to see my King-papa ride away!" she cried. But she didn't have on her little gold  and nobody knew her in her big  and the oldest of her two hundred and seventeen . So they pushed her and jostled her---dear, dear, what a sad way to treat a little ! But, Taran-tara! Somebody was riding through the Park, Somebody with a gold  and an ermine collar and a great gold  around his neck, and he saw  in the middle of the crowd and jumped off his  and lifted her up in his strong  and set her on his shoulder, and all the people shouted, "Long live,  Maud!" "Oh, you dear Somebody!" cried the , hugging him. "Now may I see you ride away?" "To be sure you may, Sweetheart," said Somebody. And who was it, do you suppose, but her own dear royal King-papa!





THE FUNNY BONE

Ready to Help

"Oh, doctor, I am suffering so much I want to die!"

"You did perfectly right to call me."—The American Legion Weekly.

School Fun

Teacher—Why is it that lightning never strikes twice in the same place?

Jimmie—Because after it hits once, the same place isn't there any more.

Tragedy Recipe

Take one reckless, natural born fool.

Two or three big drinks of bad liquor.

A fast, high-powered motor car.

Soak the fool well in the liquor, place in the car and let him go. After due time, remove from the wreckage, place in black, satin lined box, and garnish with flowers.—Walton (Ga.) News.

Quite So

The members of the church committee were selecting their purchase.

"I don't think this is just the kind of cloth we want," said one.

"What is it to be used for?" asked the salesman.

"For covering the church pews," replied the committeeman.

"Oh, I see," mused the salesman. "You want something with a nap on it."—Town Topics.

Yes, Where?

Joseph and Isaac went to hear Billy Sunday preach, and after the service, as they were going home, Joseph said:

"Vell, Isaac, vat you t'ink of him?"

"I don't like him," said Isaac, "Too much hell. It was hell, hell, hell, all the time. I don't believe there is any hell, Joseph."

"No hell?" asked Joseph in amazement.

"No," answered his friend.

"Vell, then, Isaac," said Joseph, "if there is no hell, where is bizness gone?"

The Barbers' Yell

"So you graduated from a barber college. What is your college yell?"

"Cut his lip, cut his jaw, leave his face. Raw, raw, raw!"—Florida Times-Union.

Oily

Ben Zeen—I know a good jcke about crude oil.

Carry Seen—Spring it.

Been Zeen—It's not refined.—Science and Invention.

Look What He Got

A miser was scoring a hired man for extravagance in wanting to carry a lantern when calling on his girl.

"The idea," he scoffed. "When I was courtin' I never carried no lantern. I went in the dark."

The hired man proceeded to fill the lantern. "Yes," he said sadly, "and look what gou got!"—New York Daily News.

Conclusive

"He's crazy, your honor," said the policeman to the magistrate. "I found him standing at the corner scolding his wife."

"That doesn't prove him crazy," rejoined the judge.

"But his wife wasn't there, your honor," explained the policeman.—Philadelphia Bulletin.

What Next?

An Irishman visiting a friend in the hospital began to take an interest in the other patients. "What are you in here for?" he asked one. "I've got tonsilitis, and I've got to have my tonsils out," was the answer. "And you?" he asked another. "I've got blood poisoning in the arm, and they're going to cut it off," was the reply. "Heavens!" said Pat, in horror, "his ain't no place for me. I've got a cold in my head. I guess I'll be going."

Mothers Become Chums—

the best friends of their kiddies,
if they do not have to work so long
and hard that they are too tired to
play or tell stories

LET ELECTRICITY DO YOUR WORK

It cleans, sews, cooks, heats,
and washes efficiently, easily and
quickly, leaving you many leisure
hours. Select what you need and
pay on easy terms

Utah Power & Light Company

"Efficient Public Service"

Stewart Heaters and Ranges

Maytag Wash Machines

E Z Terms

Consolidated Wagon & Machine Co.

UTAH IDAHO WYOMING NEVADA

Our Line of Service

never varies. Continual protection, prompt payment of loss and the never-ending effort to serve our policyholders have made the UTAH HOME FIRE a great company.

Over Thirty-four Years of Service

UTAH HOME FIRE INSURANCE CO.

HEBER J. GRANT & CO., General Agents

SALT LAKE CITY

Schell Brand real leather Brief Bags, Music and Catalog Cases are made for those who appreciate real quality in leather goods. They represent the best both in workmanship and material that can be obtained, and for service and appearance they offer an unusually good value at the low prices now being quoted.

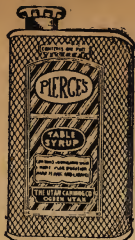


STATIONERS PRINTERS BINDERS
AT THE SIGN OF THE ARROW

62-66 W. Second South

Salt Lake City, Utah

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



For Your Morning Hot Cakes

Pour PIERCE'S TABLE SYRUP over your morning hot cakes—and you'll have something extraordinary in taste, flavor and nutritiousness.

Pure maple sugar is blended with Utah's best beet sugar to make this luscious sweetener—and Pierce's inspection guarantees wholesomeness and full measure.

Always ask your grocer for PIERCE'S.

Sanatorily Packed — Everlastingly Durable by
UTAH CANNING CO.
 The Daddy of 'Em All — Origin Since 1898

The Dinner Chime

Is a joyous sound when it calls you to a well-appointed table.

We can provide the silver that dainty housewives love—the product of the world's greatest silversmiths.

Complete sets or single pieces. Our reasonable prices ease the way.

BOYD PARK
JEWELERS 60 YEARS
 BOYD PARK BLDG. 166 MAIN STREET

REDUCED PRICE LIST

1921, FALL AND WINTER GARMENTS, 1921

H32—Light weight, bleached cotton.....	\$1.35
H33—Medium weight, unbleached cotton..	1.70
H34—Medium weight, bleached cotton....	1.75
H35—Heavy weight, unbleached cotton....	1.95
H36—Heavy weight, bleached cotton.....	2.00
H37—Lisle, light weight, mercerized, special for ladies.....	2.45
H38—Medium weight, part wool.....	4.00
H42—Very Heavy, 65% wool.....	5.50
H43—All Silk, Jersey Knit.....	9.00

Postage prepaid in U. S. A.; 15c extra for each garment mailed to Canada or Mexico.

Garments marked for 25c per pair. We will make garments with double back for 30c extra.
 Sizes: Breast, 32-44. Length, 52-64. Larger sizes 10% extra.

BILLINGS MERCANTILE ASSOCIATION

415 North 10th West Salt Lake City, Utah

We can save Your
Public Library Some
Money and Lots of
Inconvenience.

Write Us

Deseret Book Company
 44 East South Temple Street

Now is the time
to order your

Xmas Cards

Write for illustrated catalog.



Deseret Book Company
 Salt Lake City



Now Come Happy School Days

But before these joyous youngsters go tripping off in answer to the call of the morning bell, they will need some school equipment—pencils, pencil holders, erasers, rulers, pen points, note books, etc., etc.

That means a trip to our store or an order by mail. We meet school supply requirements in any quantity, ordered from anywhere, at any time. Call, phone or write and your order will be filled post-haste.

We carry all that is exquisite and serviceable in the line of Stationery—boxed or in loose quantities. Write for our attractive prices.

DESERET BOOK COMPANY

Phone Waa. 6963



44 E. South Temple

PANGUITCH UTAH.

BOX 91

Ask Your Dealer for Z. C. M. I. Factory Made Shoes



Our Army line of MEN'S SHOES

For the carpenter, the mechanic, the farmer, or the School Boy—give splendid satisfaction.

BOYS' SHOES

For the Boy—a semi-fine shoe, suitable for the semi-dress occasion or for school.



ASK
FOR

Keeler's

—for those
wonderful centers

Delicious Hand-made Chocolates

In a dozen distinctive boxes.

KEELEY ICE CREAM CO.

RETAIL

55 South Main, 260 South State 160 South Main
P. O. Box 1713 Salt Lake City

WHOLESALE

During the Year 1920, 64,000 Policy- holders Died

Before their Insurance had been in force a full year. Every one of these individuals had passed a rigid medical examination and were "Selected Risks."

We issue the best there is in Life Insurance.

Beneficial Life Insurance Co.

THE BIG HOME COMPANY

HEBER J. GRANT, President

LORENZO N. STOHL, Manager

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR